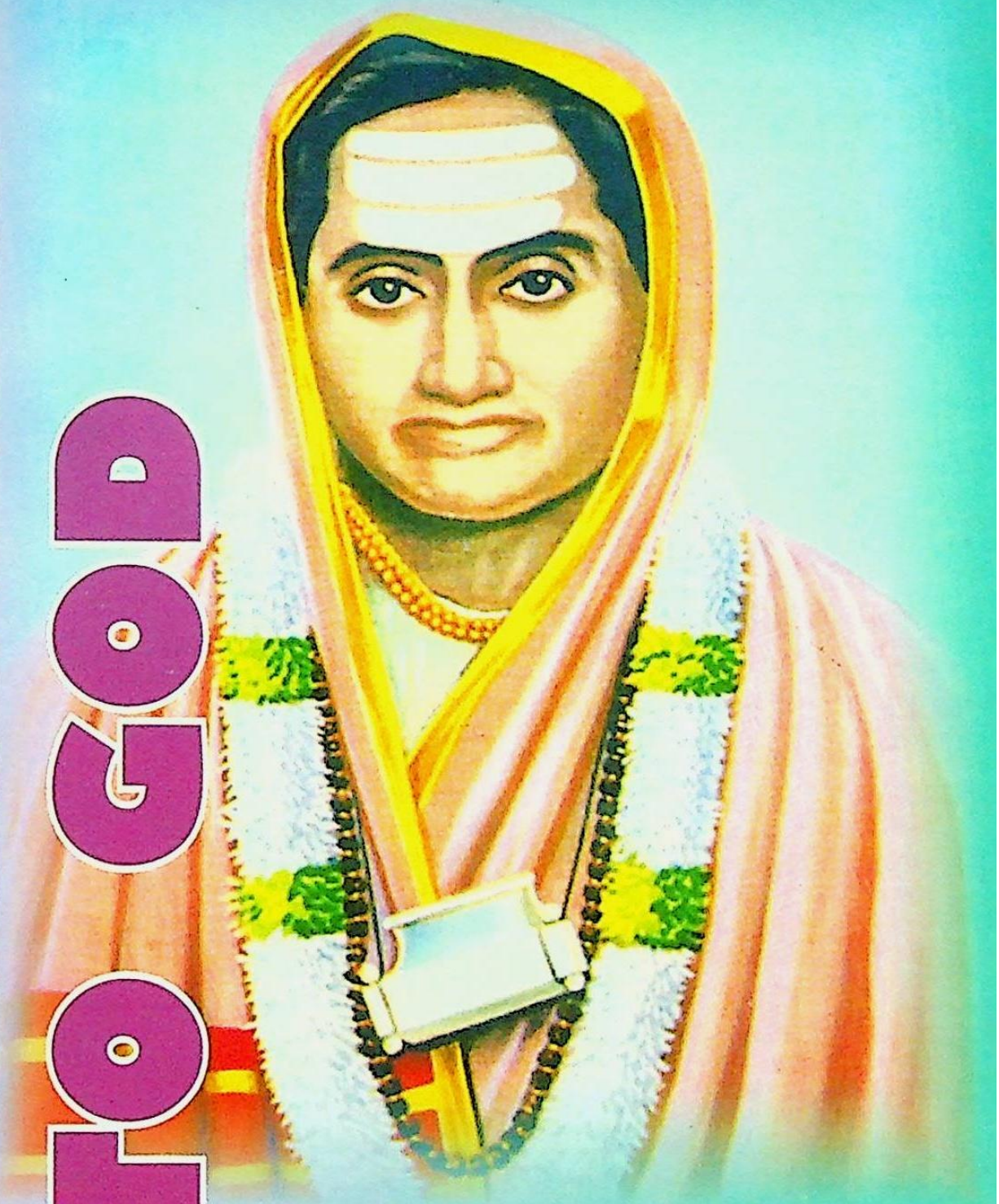
Vol. 45 January - March 2010 No. 2
ISSN/0971-927 X

PATHWAY TO GOD



ISSN/0971-927 X

A Quarterly Journal of Spiritual Life devoted to Religion, Philosophy, Mysticism & Science of Yoga

ACADEMY OF COMAPRATIVE PHILOSOPHY & RELIGION, BELGAUM.

*ACPR Belgaum is registered as Public Trust in the Education & Research Category, with its Public Trust Reg No. : E-233(BGM) of 1952, under Bombay Public Trust Act.

Please, extend your all possible Active Support to the ACPR-mission, in all the Ways and Manners, inspired in you by the One God.

Donations : Any unconditional donations of any quantum or of any nature are accepted. Donations by Cheques/D.D's to be drawn/payable only to "Academy of Comparative Philosophy & Religion" at Belgaum.

Permission U/s 80G of Income Tax Act, from the Commissioner of I. T. Panaji, Goa, No. 210/ 80G/CIT/BGM/2007-08 for the period from 1-4-2007 to 31-3-2010 (I. T. C. Letter Dt. 3-10-2007)

REGISTERED CATEGORIES OF ASSOCIATES

* GRAND PATRON : Rs. 10 lakhs or more. * PATRON : Rs. 5 lakhs or more.
* ENDOWING ASSOCIATE : Rs. 1 lakh or more.. * DONOR : Rs. 50,000/- or more.
* REGISTERED ASSOCIATE : Rs. 25,000/- or more.
* REG. INSTITUTIONAL CONTRIBUTOR :Rs. 10,000/- or more.
* REG. ACTIVE ASSOCIATES : Volunteers accepted and registered.

The Board of Trustees

1. **Sri. A. G. Saraf,** *Trustee & Chairman.*
   B/2. Merry Homes, Pl. No. 546, 3rd Cross, Bhagyanagar,
   Belgaum -590 006. Phone : 2484975 (R), 2485505 (O)

2. **Sri. Ashok M. Potdar,** B. A., LL. B., Advocate., *Trustee & Vice Chairman*
   1700, Ramdev Galli, Belgaum. Phone : 2425597.

3. **Sri. M. B. Zirali,** B. Com., LL.M. Advocate, *Trustee & Secretary*
   "Shiv Shradha' Plot No. 702/1, Sector No. 5, Shree Nagar,
   Belgaum. Phone No. : 2458192, Mobile : 9448148192

4. **Smt. Prabhatai Wamanrao Potdar,** *Trustee*
   Vadgaon Road, Adarsh Nagar, Tilakwadi, Belgaum. Phone : 2405554

5. **Sri. Subramanya Bhat,** M. A. , *Trustee*
   CTS No. 5058/9, 'Shri Vidya', IInd Stage, Hanuman Nagar, Belgaum.
   Phone No. 2446218

6. **Sri. Madhav N. Deshpande,** B.Com. , *Trustee*
   CTS No. 6075, "Shanti Nivas", Vantmuri Colony, Plot No. 1400,
   Sector No. 7, M. M. Extension, Belgaum-590016.
   Phone : (M) : 9902428238

7. **Sri.B. N. Algali,** B. A., LL. B. (Spl.), Advocate, *Trustee*
   "Shri Guruniketan", near S. D. A. High School, Vth Cross, Azam Nagar,
   Belgaum. Phone : (M) : 9448635261

All India Council of A. C. P. R.

1) **Shri Shrimad Gangadharendra Saraswati,** Mahaswamiji of Shri Samsthan Swarnavallimath SONDA TAL :-SIRSI.

2) **Dr. H. D. Kopardekar,** *Member,* B2/19-20, 'Sarita Vaibhav', Behind Juna Jakat Naka, Sinhgad Road, Pune - 411 030. Ph : 24250427.

3) **Smt. Padmatai B. Kulkarni,** *Member,* A-4.2, Postal Colony, Hotagi Road, Solapur-413003 (Maharashtra State).

4) **Vidwan Sriram Bhat,** M.A. Ph.D., *Member,* Professor of Sanskrit, SSMRV Degree College, 4th "T' Block, Vijay Nagar, Bangalore. Ph. : 23630395

5) **Shreeji (S. V. Sabnis, B.E.),** *Member,* Managing Trustee, Sri Aurobindo Complex Trust (R) & Chairman, Sri Aurobindo Society, Karnataka Unit, Sri Aurobindo Marg, JP Nagar, [illegible] chase, Bangalore-560 078.

PATHWAY TO GOD

Vol. : 45, No. 2, JANUARY-MARCH 2010 PRICE : Rs. 30/-

(ISSN/0971-927x) Annual Subscription : India (Bharat) Rs. 100/-.
For 5 Years : Rs. 470/-. For 10 Years : Rs.950/- Foreign : Annual U.S.$ 10/- (by Airmail)

Editorial Board :

Editor-in-Chief :
Prof. Dr. Mrs. Madhumati M. Kulkarni, *M.A.,Ph.D.,*
1554, 'Madhuvan', Hindwadi, Belgaum-590 011.
*Phone : **2466993**, Cell : **98453 70364.***
e-mail : drmadhu__gcc@yahoo.com

Members :

1. **Dr. T. N. Achuta Rao,** *M.A., Ph.D.,*
357,Chennamma Nagar, Near S.B.I., Belgaum-590 006.
*Phone : (0831) **4212037**, M. **99803 85850***

2. **Prof. Dr. I. S. Kumbar,** *M.A., Ph.D.,*
Head, Dept. of Philosophy , Rani Parvati Devi College,Belgaum-590 006.
*e-mail : iskumbar @yahoo.com. Mobile : **94481 18567***

3. **Dr. Ramkrishna Marathe,** *'Srikalp', Plot No. 20, Shantiniketan Teachers' Colony, Hindalga, Near Shri Ganapati Temple, D.D. Road, Belgaum - 591 108.*
*Ph. : Resi.: **2448052**, Mobile : **94488 63818.***

PATHWAY TO GOD

Articles on related topics are solicited. They should be typed on one side of paper with double spacing. Text CDs with hard copy are accepted. Views expressed in this Magazine are entirely those of the concerned authors.

Enquire about advertisement rates.

Published By :
Academy of Comparative Philosophy & Religion
Hindwadi, Belgaum-590 011. Phone : (0831) 2467231.
www.acprbgm.org. e-mail : info acprbgm.org.

Printed At : **Swastik P. Press**, Huns Talkies Road,Belgaum-590 001.
Phone : (0831) 2421029, 2480912 Mobile : 9844294713

Contents :

Readers' Column.....3
Prayer.....5
Musings of the Editor 8
Thus Spake Gurudev 12
The Immense Power of Mind : *P.D. Dharwarkar* 13
The Santometric Applications to Sri Shivalingavva :
Prof. Dr. K. B. Dabade...19
The Purpose of life is God- Realisation :
Sri. Gondavalekar Maharaj.....28
The Spiritual Basis of Sri Aurobindo's Savitri :
Dr. Madhumati M. Kulkarni.....31
Concept of Compassion in Basaveshwara's Vacanas :
Prof. Dr. M. A. Jalihal.....39
Teachings of Sri Ramana Maharishi : *Hemant K. Desai* 48
Madhwa Philosophy in a nutshell 59
The flower fades... its fragrance lingers still.....61
P. D. Dharwarkar : An ideal Karmayogi : *C. D. Deshpande*.....63
Munishree Jambuvijayan ji Maharaj : Obituary.....65
List of Publications 68
Activities of A. C. P. R. 71

Readers' Column

The *Pathway to God* has been a special GIFT. People are really blessed to receive such a nice quarterly journal on the spiritual life. However it is our earnest request to the contributors and Members of the Editorial team to keep sentences and articles small so that they become more comprehensible.

- Amarjeet Singh & Narendra Singh
For Satkreeat Electronics, Bldg. 103/3609, Tilak Nagar, Chembur, Mumbai-400 089.
e-mail : satkeerat@yahoo.com.

* * *

I am extremely overwhelmed to read the report of the International Conference on *Science and Spirituality* (*Pathway to God, Jul.-Sept. '09*) - complementary to each other. It is so apt to bring the scientists and the spiritual thinkers on a single platform.

- Dr. Shailaja Aralelimath,
Gogte College of Commerce, Belgaum.

* * *

The theme of the editorial on managing one's time was very enlightening.

- Miss M. Rupa,
Gurudev Ranade College of Yogic Science & Research, Belgaum.

* * *

The article *The Challenge of Success* by Jonathan Shear, published in April-June 2009 issue of *Pathway to God*, gave me both humanistic and transpersonal knowledge. It is helping me understand true success of human life i.e., self-realisation or ultimate reality. The journal is motivating me to follow right path in my spiritual life.

Further, the *Musings of the editor*, Oct.-Dec. 2009, on the time management is very insighful and useful to me in my classroom.

- Prof Mrs. Rajeshwari,
St. Milagres College, Kallianpur-Udupi.

***

Dear Chief Editor, Pathway to God,

I am a new subscriber to *Pathway to God*. I find the journal to be unique in the sense it throws light on those aspects which are either unpublished elsewhere or not easily available. e.g., The simple and concise translation of *Ramgita* by Dr. Apte and understanding about the mystical experiences of great gurus by Dr. K. B. Dabade. I feel the contents of the journal could be broad-based by publishing a serialised translation of the *Mahabharata, Jnaneshwari* - if it is feasible.

I have enjoyed reading all the articles and am looking forward to the next issue. It is a hard work to edit such a magazine and I congratulate the Editorial Board.

- A. V. Kapileshwar,
269/B, Agarkar Road, Tilakwadi, Belgaum.

Readers' Column.

The Editorial Board of Pathway to God has successfully introduced this Readers' column to publish the views of the readers on various spiritual / philosophical / religious articles published therein. Their views/comments/ appreciation will help us improve the quality of the journal.

The views should be in 3-4 sentences only.

Looking forward to your views.

***

Prayer

Saint Dnyaneshwar's approaching God (Shreekrishna in the form of Vitthala) through meditational prayer and his spiritual experience :

एक तत्वनाम दृढ धरी मना । हरीसी करूणा येईल तुझी ॥
ते नाम सोपे रे राम कृष्ण गोविंद । वाचेसी सद्‌गदजपे आधी ॥
नाम परते तत्व नाहीरे अन्यथा । वाया आणिका जाशी झणी ॥
ज्ञानदेवा मौन जपमाळ अंतरी । धरोनि श्रीहरी जपे सदा ॥
सोनियाचा दिवस आजी अमृते पाहिला ।
नाम आठविता प्रगट पै झाला ॥
गोपाळा रे तुझे ध्यान लागो मना ।
आनु न विसंबे हरी जगत्र जीवना ॥
तनु मनुशरण विनटलो तुझ्यापायी ।
रखुमादेवीवरावांचूनी आनुनेणे कांहीं ॥
दैव करी काय न होई दगडाचियेनाई तरिजेल ।
सूर्य किरणावरी मुंगीचिया हारी । अग्नि चे पाठारी पीक होय ॥
फुटतील पाय चालवील भिंती । मेरूमशक येती समतुका ॥
ज्ञानदेव म्हणे अघटित घडे । गुरुकृपे जोडे परब्रह्म ॥

पांडुरंग कांती दिव्य झळकती । रत्न कीळा फांकती प्रभा ॥
अगणित लावण्य तेज पुंजाळले । न वर्णवे तेथेची शोभा ॥
कानडा हा विठ्ठलु कर्नाटकु । येणेमज लावियला वेधु ॥
खोल वुंधी घेऊनी खुणेची पालवी । आळविल्या सादुनेदी ॥
शब्देवीण संवादु दुजेवीण अनुवादु । ते तव कैसेनि गमे ॥
परेहि परते बोलणे खुंटले । वैखरी कैसेनि सांगे ॥
पाया पडू गेले तंव पाऊलचि न दिसे । उभाचि स्वयंभू असे ॥
समोर की पाठमोरा न कळे । ठकचि पडले कैसे ॥
क्षेमा लागी मन उतावीळ माझे । म्हणवूनि स्फुरताति वाहो ॥
क्षेत्र देऊं गेले तव मीच मी अकेला । आसावलो जीवरावो ॥
बापरखमादेवीवरू हृदयीचा जाणोनि । अनुभव सौरसु केला ॥
दृष्टीचा डोळा पाही मी गेलीचे । तव भीतरी पालटु झाला ॥

1. Hold the name of God firmly in your mind, the day will come when God takes pity on you (and appears before you).
2. The name is easy like Rama, Krishna or Hari, but repeat the same intently and constantly in your mind. There is no other way except the same. If you take some other way (to approach God), it will only be a waste of time. Dnyandev says, silently repeat the name of Shreehari with Japa-mala (rosary) inside your mind.
3. The golden day will come and while taking the name, God himself will appear before you. Oh, Shreekrishna, let my mind be intent on you and you alone and not any other worldly objects. I have placed my body and mind under your shelter and do not know anything except you.
4. If the fortune smiles, nothing is impossible. Even a boat of stone will not sink in water, lines of ants will climb over sun's rays, crops will grow on a land of fire, walls will get feet to walk, the fly will equate the height of

mountain Meru. Dnyandev says impossible things can happen with the blessings of Guru which will connect you with Para-Brahma.

5. Panduranga glows with resplendent lustre as if thousands of gems are dazzling or innumerable stars are giving their light together. The total scene is indescribably lustrous. Though the Kanada Vitthala is from Karnataka, he has bewitched my total attention. Like seating himself below a tree, he calls me often. He converses with me without words and talks as if no other person is present. I want to place my head on his feet but I do not see His feet. He is standing in full height before me. I am unable to know whether he is facing me or His back is towards me. All this appears to me as a perplexing puzzle.

6. My mind is eager to meet Him. But when I go forward with my outsretched arms, I am alone. I remembered Lord Vitthala in my heart and felt the above experience as sweet. I tried to see Him with my eyes, but that changed the whole of my inside.

(Translated from Abhangas of Dnyaneshwar.)

- Late Shri. P.D. Dharwarkar.

◆

God is the Unmoved Mover of the universe. Every other source of motion in the world, whether it be a person or a thing or thought, is a moved mover. Thus the plough moves the earth, the hand moves the plough, the brain moves the hand, the desire for food moves the brain, the instinct for life moves the desire for food.... But God can be the result of no action.

- Aristotle.

Musings of the Editor...

Dear spiritual aspirants,

Pathway to God wishes you all a very bright and thrilling New Year 2010.

We are happy to share our joy with you at our readers' appreciation of our journal's face-lift and introduction of Readers' Column, Book Review section and also expository articles on religion and culture, Yoga and mysticism. Another heartening news is that hard bound copies of the past issues of Pathway to God will be made available which will prove useful for researchers.

* * *

Despite the remarkable leaps in the field of science and technology that the world may very well boast of, the vision envisoned by all the great visionaries of the East and the West still remains a dream. When we read the holy books of the Hindus, Christians, Muslims, Buddhists, Sikhs and several other faiths and religions of the world we realize that no religion teaches evil. Approach may be different but the goal is the same viz., human welfare. Unfortunately the seeds of evil are deep rooted in man's mind. Stuck up in the quagmire of mundane, materialistic existence

we more often than not forget that basically we are all spiritual beings and human life on earth is but a sojourn.

It is high time that all the religious heads, pundits and priests, moulavis and prophets world over should assemble at a common platform such as congress of religions to involve themselves pro-actively to formulate certain norms having welfare of mankind as the chief aim. What Dr. Radhakrishnan says in the context of The Bhagavadgita is worth noting here : 'The chief problem facing us today is the reconciliation of mankind. The Gita is specially suited for the purpose, as it attempts to reconcile varied and apparently antithetical forms of the religious consciousness and emphasizes the root conceptions of religion which are neither ancient nor modern but eternal and belong to the very flesh of humanity, past, present and future.' Indeed the task of these religious heads is by no means easy. When we go through the lives of great philosophers, seers, visionaries such as Socrates, Plato, Aristotle, Marcus Aurelius, Hegel, Kant, Sri Aurobindo, Gurudev Ranade, Meerabai and a host others they all have suffered that the world may lead a better life. The task of the world redeemers is very hard and challenging, it is full of adversities and oppositions. In fact they are born to save the world. Lord Krishna rightly declares in The Gita :

यदा यदाहि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ गीता - ४:७

Yada yada hi dharmasya glanir bhavati bharata
abhyuthanamadharmasya tada tmanam srjamyaham

-The Bhagavad Gita, 4:7

Whenever there is a decline of righteousness and rise of unrighteousness, o Bharata (Arjuna), then I send forth (create, incarnate) Myself. Whenever righteousness wanes and unrighteousness increases the Almighty Lord, Hari creates Himself. Whenever there is a serious tension in life, when a sort of all-pervasive materialism invades the hearts of human souls, to preserve the equilibrium, an answering manifestation of wisdom and righteousness is essential. The Supreme though unborn and undying, becomes manifest in human embodiment to overthrow the forces of ignorance and selfishness.'

....and that time has come now... The seers and philosophers, saints and pundits should, with one voice, preach their followers religion of humanity, rituals of global community, yadjnas of empathy, moksha / emancipation of divine love and spiritual progress of mankind. The Divine Preceptor Lord Krishna's proclamation :

यो माम् पश्यति सर्वत्र सर्वंच मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ गीता : ६:३०

Yo mam pasyati sarvatra sarvam ca mayi pasyati
tasya ham na pranasyami sa ca me na pranasyati

- The Bhagavad Gita, 6:30

It means He who sees Me everywhere and sees all in Me; I am not lost to him nor is he lost to Me. That is, as Dr. Radhakrishnan interpretes, 'it is personal mysticism as distinct from the impersonal one that is stressed in these tender yet impressive words, 'I am not lost to him nor is he lost to Me.' The verse reveals the experience of the profound unity of all things into One who is the per-

sonal God. The more unique, the more universal. The deeper the self, the wider is its comprehension. When we are one with the Divine in us, we become one with the whole stream of life.'

Let mankind have such pristine purity of mind and thought. Let its love pervade the whole universe. And the day when everyone begins to vibrate with birds, beasts, trees and creepers, water and sunshine, mountains and deserts in fact, with the whole nature we can say that he has developed and extended his love for everyone and every object around him. He will begin to identify a spark of divinity in every fellow being.... then the world of ours can be a veritable heaven on earth.

Let's all resolve to rise up and reach out to such a vibrant and exuberant world.

Hope you will find the articles in the present number enlightening ones.

Prof. Dr. Madhumati M. Kulkarni
Editor-in-Chief.

◆

God is the Light. As the sun-ray entering thro' a chink of the door lights up the whole house so does HE illumine your mind, heart and life when you open them to Him.

-Vinoba Bhave

Thus Spake Gurudev...

" The problem of supreme importance to mankind is the problem of the existence of God and His relation to Man and Nature. Philosophy and Religion both concern themselves with the solution of this problem, but whilePhilosophy engages itself in the intellectual side of this solution, Religion concerns itself with the practical side.... Philosophy without the content of Religion would be empty, Religion without the guidance of Philosophy would be shapeless and amorphous. It would thus be necessary to combine the dictates of Philosophy and Religion in the interest of the highest solution of the problem."

" Knowledge has taken immense strides with the growth of time. Scientific innovations have enormously enriched the patrimony of man. The old order has changed and new one has taken its place. Nevertheless the goal of human life as well as the means of its attainment, have remained the same.Unquestionably, the search for God remains the highest problem even today and a philosophic justification for our spiritual life is as necessary as it was hundreds of years ago."

(Gurudev in the Preamble of the Prospectus for A.C.P.R. in 1924).

◆

THE IMMENSE POWER OF MIND

Late Shri. P.D. Dharwarkar

Our Sages and Rishis were the first to know the various powers of the mind and they utilized them to study different subjects like the properties of plants for medical purposes as well as properties of gems and metals like gold, silver, mercury and others.

They would divest their minds completely free of everything and sit in caves to concentrate on the topic of study alone and get the complete knowledge they required and aimed at. The importance of mind was emphasized by Muni Vashishtha when he advised Rama that all the happiness, unhappiness and imaginations are created and enjoyed by the mind alone, therefore understand that Mind is the Real Man (सर्वेषु सुखदु:खेषु सर्वषुकलनासुचं मन:कर्तु मनोभोक्तुं मानसं विद्धिमानवम्) Swami Vivekanand also said " Mind is the Real Man and Body the Apparent Man ". Yogi Sri Aurbindo differentiated the mind as the conscious mind, subconscious mind and supra conscious mind.

Adi Shankaracharya says if you want to conquer the

world you can do so by the Mind alone "जगत् जितंकेन मनोहि येन Adi Shankaracharya was an intellectual of high order and a great yogi. He himself showed his powers when he won back India to the Sanatan Vedic Dharma from the confusion and cobwebs created amongst the intellectuals of his time due to Buddhism. He toured all over India, met various intellectuals and won them to his views. In Orissa he met Mandan Misra and won him over to his views. But his wife was adamant. She said, being the better half of her husband, unless she was also defeated her husband's defeat was not complete. She asked Adi Shankaracharya certain intricate questions about feminine life, which being a strict celibate (Brahmacharin) he could not answer. He asked for some time, went to his Ashram, lapsed into Samadhi, came out of his body by the subtle body. He asked his disciples to guard his body, went out and entered the dead body of a king who had died a few hours ago, sought all the required answers from his queen and came back. The king who had become alive due to Shankaracharya again became dead and Shankara met the wife of Mandan Misra and gave her all the answers. She was surprised and accepted defeat. Adi Shankaracharya was not only an intellectual of high order but also an adept in various Yogic Vidyas.

The history of India and that of the world has witnessed the success and failure by the infinite power of the mind.

Prabhu Ramchandra was alone with his brother and wife when he was expelled from his Kingdom but with the power of his mind and determination, gathered armies

on the way and defeated the invincible king Ravana of Sri Lanka.

Gautam Buddha renounced his princely life out of compassion for common man's sufferings, wandered from place to place in search of reality, the Absolute Knowledge. ThenTrue knowledge flashed upon his mental screen. The real world appeared to his vision while sitting under the tree in Bodh Gaya. He sought eternal Bliss and Buddhism spread almost all over south-East Asia. Such was the power of his single-mindedness.

Similarly, the Power of Jesus ChristMind was so great that he did not give up though he was crucified and Christianity spread over half of the world.

In the world Conference of Religions held in the USA in 1893, Swami Vivekananda impressed the audience by his speech so much that the country thought of withdrawing all the Christian missionaries from India as they thoght that there was nothing to preach to the people of such a humanity-based religion like Hinduism.

We have examples where physical force failed before the power of the mind. The armies of Alexander the great could not conquer the world. The hysical force of Hitler's army was defeated by the mental force manifested as national spirit of various nations. The American armies had to withdraw from Vietnam as they could not conquer the national spirit of the small nation.

When Alexander the Great was in India, he saw a

sage in meditation sitting cross-legged and eyes closed. The Emperor was curious and the sage was ordered to be presented before him. But the sage refused. He was threatened to be beheaded. The sage replied that it did not matter to him whether his body fell then and there or after some time. It is after all transient. The Emperor was surprised and asked him to go with himhe could not answerhe could not answer to Greece. The sage replied he would not go with him to Greece then but would go only by his own will.

When Adi Shankaracharya started on his long tour of India, his mother was sad and asked him to see her before she died. Shankaracharya was in Kashmir when he sensed that his mother was on her death-bed. He was instantly present by her side. He was a great yogi and knew how to transfer himself to anywhere at will.

It is reported that natural clairvoyant persons were engaged in reading the documents in enemies' war council office by the allies. It is also reported that American Past President Jimmy Carter used to proudly tell that by going into trance, one of his clairvoyant persons could exactly tell the location of a missing plane when all the search had failed.

Lama Lobsong Rampa has written in his book about different type of training given to lamas. Some become experts in mind reading and they help the King Dalai Lama in giving him reports on what was going on in the minds of his visitors when they come to discuss with him. These lamas sit behind the King Dalai Lama veiled by a screen.

Some Lamas are trained in seeing the disease in a person before it appears in the outer body. They are able to look into the inner subtle body where the disease first appears as coloured lines. These Lamas are able to cure the disease before it appears in the outer body. These are the powers of the mind obtained by elavating the mind and going beyond the mind.

Books on Ancient Indian Philosophy and Yoga are still available in Tibetan Liabraries where European Scholars go to study Indian and Tibetan philosophy and Yoga. Tibetan liabraries are still more or less intact but liabraries in India like Nalanda are burnt and destroyed by Muslims.

One German student had come to India for his research studies on Buddhism around 1950. He desired to see a Lama in meditation in a cave. He was told that there were quite a few lamas in various caves. He could find out for himself. He tried two three caves and came back due to lots of cobwebs and peculiar odours due to non-ventilation. But in one cave he felt as if he were called to go further. After going further about one or two kilometers he saw a Lama sitting on a fairly flat elevated rock, eyes shut in a meditating pose with some light coming in from crevices. This German student stood before him silent. He did not know what to do. After some time the Lama opened his eyes and looked at him. There was no talk since their languages were different. The student was standing like this, as he said for 30 to 40 minutes. Then the Lama closed his eyes and the student came back. The student said that within those 30-40 minutes all his difficul-

ties about his thesis were solved. His thesis was completed and from that day on, he changed his name to Lama Angarika Govind. I am told he still writes his articles and papers under this name.

Limitless are the powers of the mind. Indian philosophy says that the mind is the link between man and God and one can reach Godhood by elevating the mind to the supraconscious state. The question is how much effort one puts to give up worldly pleasures and super elevating the mind through the required moral and mental disciplines. It may not be accomplished in one birth but one may have to continue his efforts for quite a few births continuously.

The basic process for elevating the mind is meditation and following the Yama and Niyam of Ashtang-Yoga of Patanjali.

It is said Gurudev Ranade used to spend ten to thirteen hours a day in meditation.

-Late Shri P. D. Dharwarkar, *B. Sc., C. Eng.,F.I.E.,M.A.S.C.E.,*
188, Guruwar Peth, Tilakwadi, Belgaum-590 006.

◆

Remember the Name with constant devotion
Observe without fail your moral discipline.
Keep ever the company of the holy and the good,
And realise full well the Bliss of the Lord !

-Sri. Amburao Maharaj.

THE SANTOMETRIC APPLICATIONS TO SRI SHIVALINGAVVA*

Prof. Dr. K. B. Dabade

I feel extremely priviledged to have been asked to speak on 'The Santometric Application to Shri Shivalingavva'. At the very outset, let me frankly confess that I feel overcome with a sense of trepidation, for I am not qualified intellectually as well as spiritually to speak on the great saint poetess Shri Shivalingavva. My only qualification is that Sri Gurudev R. D. Ranade - the spiritual brother of Shivalingavva has accepted me as his disciple in 1956 and I have developed some kind of acquaintance with Nimbargi Sampradaya to which Shivalingavva and Gurudev belong. It is against this background that I place before the august house my views on the said topic.

Very often miracle mongers and prominent social workers or reformers are considered as saints. But I employ the term *Sant* or saint in the present context

---

** This article is based on a lecture delivered by the author at A.C.P.R. Belgaum on 15-11-2008. Saint Shri Shivalingavva's sketch is on the cover page of this issue.*

as a mystic of high order who is capable of guiding and inspiring spiritual aspirants on pathway to God with his or her own example. Viewed in this sense, the world seems to have witnessed or recorded very few of female saints. The need, therefore, is increasingly urgent to trace and record the spiritual experiences, important incidents, sayings etc., of the lady saints in the interest of mankind as a whole. Here it is gratifying to note that the biographies of four lady saints of Nimbargi Sampradaya have seen the light of the day and they are : Maha Yogini Laxmibai Akka (1847-1897) - the foster daughter of the founder of Nimbargi Sampradaya, Sri Radhabai Limaye (1857 Baroda-1939-Papadi), and Sri Shivalingavva - the two lady disciples of the Saint of Umadi, Param Poojya Matoshri Sharakka (1905 Dharwad, 1986 Dharwad) - the disciple of Sri Amburao Maharaj. The cardinal objective of presenting this paper, as the title indicates, is the santometric applications to Shivalingavva and this task can be undertaken fruitfully only after paying due attention to Shivalingavva's brief biographical sketch on the one hand and clarifying the meaning of Santometry on the other.

Basavva, Rachotayya/Rachayya of Jangam Math-Jat are the parents of Neelavva, Madivalayya, Shivalingavva. Neelavva had two children: a daughter named Muragevva and a son named Pavadeyya. Murugevva was given in marriage to Madivalayya. Shivalingavva was born at Jat in 1867 and her mothe rtongue was Kannada. She had her education upto fourth standard in Marathi medium.

When Shivalingavva was about six years old, the Saint

of Umadi - the founder of Inchgeri Sampradaya and the disciple of the founder of Nimbargi Sampradaya could foresee in her the unique spiritual potentialities and hence gently forced on her the Divine Name. As Shivalingavva grew up she developed distaste for married life and made up her mind to devote entirely to spiritual life. But it was only through the affectionate intervention of her master that she could be persuaded to agree for the marriage with Karabasayya of Nandikolmath-Umrani. She had a son, Dundayya and a daughter, Bhagavva. But unfortunately she lost them both very soon. This bereavement shook her. The Saint of Umadi consoled her and advised her to devote herself to spiritual *Sadhana* with courage and determination.

Once Shivalingavva wrote a letter to her spiritual master, "I tried to water a banana plant with a small pot. But now I am doing with bucket-lift." The Saint of Umadi/ Bhausaheb Maharaj felt that such a kind of ego is not at all admissible as it obstructs her spiritual progress and he answered her but retained the letter with him without sending it to her. He, however, sent a message to Shivalingavva, "The roots of banana plant are shrouded with piercing thorns. Be careful!" Shivalingavva did not get time to decode the message. In fact, thereafter Shivalingavva's life was a bed of thorns. She had to pass through a phase of penury and had to suffer the pang of separation from her spouse. (Kulkarni 1977 : 89). After her husband's demise she stopped seeing the faces of men but for a few exceptions.

Her husband, Karabasayya died most probably between

1902-05 and left a burden of debt on Shivalingavva. Property issues made her to attend the court. She had to take up the job of embroidery teacher at the age of 43 for Rs. 5/- per month. She got this job because of the kindness and influence of Rani Saheb of Jat *Sansthana*. She disposed of her property and became free from debt. In 1907, Madivalayya and in 1916 Pavadayya expired who used to look after Jangam Math and Shivalingavva's property.

Shivalingavva, however, became inconsolable when she lost her spiritual master in 1914. In 1916, she wrote a letter to her spiritual brother Gurudev Ranade stating that when the Saint of Umadi lived he did not allow her to see the worldly sufferings and problems and even though she stayed at Inchgeri for three months nobody could give her *Saguna* and *Nirguna* support there. She made up her mind, therefore, to plunge into the Ganges by uttering the name of her Guru. Tears trickled down her cheeks from minute to minute and she suffered from a sort of turmoil in the stomach which produced a peculiar sound. She added in the end, "What shall I do? Tell me" (Apte 1986:137). This state of mind probably finds its expression in her song, *"Ba Guru Raya, Bhaktar Nirmaya"*.[1]

Albeit Shivalingavva's mundane life was miserable her spiritual life was an illuminating one. She left for heavenly abode on 2nd November 1930 at Jat. She died of Cholera, leaving behind Murugevva, disciples like Smt. Shakuntala alias Vijaya Apte- the beloved daughter of Shri Gurudeo R. D. Ranade and invaluable letters, poems composed both in Kannada and Marathi. Now the *Samadhi* of

Shri Shivalingavva alongwith *Mantapa* at Jangam Math-Jat have been erected.

I turn to the core theme viz., the santometric applications to Shri Shivalingavva, confining myself to the narration of how she has been compared to Devaki, Meerabai, Muktabai, Venuakka, Mahadeviakka, Raghunathacharya Adya of Agarkhed, the Saint of Umadi by some prominent leaders and followers of *Nimbargi Sampradaya* after giving the meaning of 'Santometry' - an innovative research technique based on comparative method. Santometry implies a systematic presentation of assessments of some or other aspects of saints already made by some or in some works in relation to some other saints or divine entities. Gurudev Ranade points out that in her poem *Magahuttidavva,* Shivalingavva records the mystical experience of the 'Self' as a child in the cradle of reality. Shri Gurudev tells us that she lost her son in the prime of her youth. So she took to spiritual practices with great zeal and as a result of her intense devotion to God, a new spiritual son was born to her. She exclaims in her ecstatic joy," a son was born to me, and he put an end to all my attachments and consequently, to the world. He put an end to all my future lives. He is a veritable magician born, for after nine months' pain all over the body, he was born to me without touching my body. He is the one who is entirely beyond all illusion. When he was born, my whole house was filled with illumination."[2]

Shri Gurudev mentions similar experiences of Devaki when Lord Krishna was born to her in the prison, where she was kept by her brother Kamsa (*Vide* for details Sharma 1998:50-52).

It is quite evident from the biographies of both Shivalingavva and Mirabai - the great lady, disciple of Raidas that they used to forget their worldly miseries by intensifying their devotion to Lord. As noted earlier, Gurudev Ranade states that Shivalingavva lost her son and took to spiritual practices with great zeal and as a result of her great devotion to the Lord a new spiritual son was born to her. Mirabai, the great saint poetess of Rajasthan, had also lost two of her sons, perhaps she might have had such an experience which in a way enabled her to keep her spiritual life steadily progressing (*Vide* Ranade 1960:272).

Gurudev Ranade has compared the spiritual ability of Shivalingavva to that of Muktabai - sister of Nivruttinath, Jnanadeva, Sopana as below. According to Gurudev Ranade there are many great and authoritative lady saints. But the spiritual ability of Shri Shivalingavva and Shri Muktabai is unique (Karkhanis 1977:22).

In the opinion of Gurudev Ranade (1960:110) what Venubaiakka was to Ramdas, what Mahadevi was to Prabhudeva that was Shivalingavva to Maharaj (the Saint of Umadi).

Raghunathacharya Adya is one of the great disciples of the Saint of Nimbargi who noted down the sayings of the Saint of Nimbargi with ardent devotion. Some followers of Nimbargi Sampradaya feel that the spiritual path or *marga* of both Shri Shivalingavva and Raghunathachar Adya is said to be that of *Vihangam* (Kulkarni 1995:365). *Vihangam* (a bird) *marga* means recapitulation

of the spiritual experiences of previous births within a very short span of time. By *Pipilika* (an ant) *marga* is meant a gradual way of attaining spiritual experiences in this life.

Many followers of Nimbargi Sampradaya know that Shivalingavva could meditate by sitting behind the curtain at a stretch for six hours, changing her posture not before three hours. In this context the Saint of Umadi at the residence of Anna Kanetkar in Jamkhandi observed, "Shivalingavva of Jat does not sleep in the night. Spreading the bag she sits for meditation the whole night. She is a woman only for name's sake. Her position is equal to that of mine" (Kulkarni 1995:265).

In a letter (dated 20-12-1912) addressed to Shri Shivalingavva Gurudev Ranade writes, " I am supremely delighted to see you. You have advanced along the pathway of *Atman* and have attained a high spiritual position. You have realized the identity between spiritual experiences of your master as well as that of your own Self" (Sangoram, Deshpande 1978:134).

These instances of the applications of Santometry to Shri Shivalingavva are not exhaustive for the simple reason that like Kanakdasa she had the wonderful vision of *Vaikuntha*[3], and like Changdeva and Nivrattinath, Sopana she was blessed with Olfactory[4] form of mystical experience. Such instances can be multiplied and there-fore further probing in this matter may prove to be of great value to the students of mysticism and other allied disciplines in particular and to the spiritual aspirants in general.

The Kaliedoscopic table of Santometry showing the gist of all afore mentioned instances of Santometry

THE KALEIDOSCOPIC TABLE OF SANTOMETRY

Sl. No.	Name of the Saint	Compared to	Compared by	Aspects of Comparison	Remarks
1.	Shivalingavva	Devaki	Gurudev Ranade	The experience of the birth of spiritual son	Similar
2.	Shivalingavva	Mirabai	Gurudev Ranade	Forgetting worldly sufferings by intensifying devotion	Equal ( )
3.	Shialingavva	Muktabai	Gurudev Ranade	Spiritual ability	
4.	Shivalingavva	Venubaiakka. Mahadevi	Gurudev Ranade	Most prominent lady disciples of spiritual masters	Similar position
5.	Shivalingavva	Raghunatha charya Adya	Some followers of Nimbargi Sampradaya	*Vihangama Marga*	Same
6.	Shivalingavva	The Saint of Umadi	The Saint of Umadi	Spiritual position	
7.	Shivalingavva	The Saint of Umadi,	Gurudev Ranade	Spiritual experiences	Spiritual identity

NOTES :

1. *Gururaya Bhaktar Nirmaya....*
2. *Maga Huttidavva, Enagobba Maga Huttidavva.....*
3. *Sai Sai Sai Kuntidene.....*
4. *Yava Deshda Huviddav....*

All the above mentioned four songs by Shri Shivalingavva were sung on the occasion (partly or wholly) by Prof. Archana K. Dabade.

REFERENCES :

Apte Vijaya (ed.) (1966) *Shri Gurudeva Ranade Yancha Patra Vyavahar* (Marathi), Vijaya V. Apte, Pune.

Karkhanis Padmashree Kakasaheb (1977 1st edn.) *Shri Gurudevanchya Athavani* (Marathi), Shri Gurudev Ranade Paramartha Mandir, Jamkhandi.

Kulkarni P.H. (1995, 1st edn.) *Dasabodha Sudhe* (Kannada). P.H. Kulkarni,Bangalore.

Kulkarni R. P. (1977), *Shivasharane Shri Shivalingavva* (Kannada), A.C.P.R., Belgaum.

Ranade R. D., (1960 a 8th edn.) *Nityanemavali*, K. D. Sangoram, Athani.

Ranade R. D. (1960 b) *Pathway to God in Kannada Literature* published in collaboration with Karnatak University, Dharwad by Bharatiya Vidya Bhavan, Bombay.

Ranade R. D. (1968) *Mysticism in Maharashtra,* Motilal Banarasidass, Delhi.

Sangoram K. D., Deshpande M. S. (eds.) (1978 1st edn.), *Silver Jubilee Souvenir* Vol. 1, A.C.P.R., Belgaum.

Sharma M. L. (1998), *Eternity Compressed in Time: My Reminiscences of Gurudeva,* in *Pathway to God* (Vol.XXXIII No.1, Oct.-Dec.) A.C.P.R., Belgaum.

-Prof. K. B. Dabade, M.A., Ph.D.,
4-2-30B-1, "Namamrita", Nandavihara, 5th Cross,
Nayarakere Road, Udupi.
Ph. : (R) 0820 2527386.

THE PURPOSE OF LIFE IS **GOD-REALISATION**

Sri Gondawalekar Maharaj

Sri Gondawalekar Maharaj

[Shri Gondawalekar Maharaj in his ***Pravachane****, written in Marathi, advises sadhaks to chant God's name with every breath. There are 365 discourses, like one a day spiritual capsule and his words are so powerful, convincing and effective that whoever undertakes reading them regularly with utmost faith is sure to be transformed and spiritually elevated by the time he finishes his reading. What follows is an English rendering of his discourse No.25 Aug. 25, p.238]*

All that happens appears true so long as we are in dream state. Similarly so long as we do not fully realize the Truth we are prone to think this transitory existence as real and permanent. That which exists forever is the only Truth. Even if we are aware that we are treading on a wrong path we are set right toward Truth. Contentment cannot be experienced when the mind is engaged in material things. That which disturbs our peace is a wrong path. An ant sticks itself to a piece of jaggery and leaves it not even when its neck is broken. So also we leave not our attachment to the

worldly things. Those who become wise by experience renounce their love for worldly pleasures. And this love for worldly things is severed when we realize that this world is but a regent.

Why does our contentment get disturbed? It is because we wish to have something other than what it is today. You cannot get your lost thing anywhere in this world other than the place you have kept it. Likewise searching for contentment in a thing is futile because it contains neither joy nor sorrow. Peace, contentment are with God alone. Since our attitude-*pravrutti*- is so much entangled in outer circumstances that it can't be stable. As such, no contentment, no peace. Man, weary of the situation he is in, tries to seek happiness in very many ways but ends up in unhappiness. Therefore we must learn to live happily disregard of externalities.

We feel happy when we have accomplished the task entrusted to us. But if the task does not give us happiness, it means that we are not born for that task. We are born for fulfilling God's work and we will get happiness only in fulfilling His task. No visible earthly thing can give us peace of mind. Nor can it be taken away.

Peace can be acquired only when our mind is engaged in God. For that we should always chant the Divine Name. Hear His greatness. Treat this world as transitory and be ever with God. Never trust those who tell anything that is against chanting- *Namasmarana*. Dry Vedanta is of no use. The Divine Name is all-in-all. One can realize anything by that. The purpose of visiting holy places or seeing saints is not asking for worldly things but getting contentment. And chanting the Divine Name alone is the Divine Grace. The path of the world is painful but that of God is all joyousness. *-Editor.*

◆

Attention Contributors !

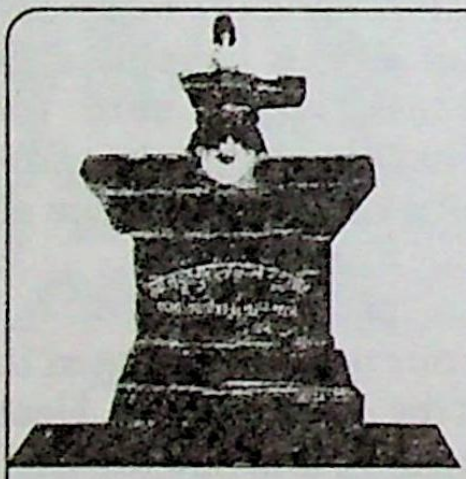
It has been resolved to make the quarterly issue, Pathway to God more comprehensible and action-oriented as the changing times demand. Hence it is necessiated to modify the length of the articles. Kindly note the following points while sending your articles :

1. *The articles should not exceed four pages of A4 size.*
2. *Only one long article of approx. 10 pages of A4 size will be published in each issue.*
3. *The article should not be carried forward to the next issue*

We thank all our contributors profusely and expect more and more insightful and erudite articles in future to make Gurudev's vision of one God, one religion and one humanity a reality.

-Editorial Board & Secretary A.C.P.R.

***



Samadhi of
Sri Nimbargi Maharaj

One should never lower one's hand for one's needs. If one takes thus from others, one's wants would ever remain unsatisfied. The begging hand would be cursed and polluted. Therefore, one should always have one's hand raised to (for giving).

Priests and Jangams get their hands cursed by their greed for other's property and by lowering their hands for that purpose.

They will therefore never succeed in their undertakings; their poverty will not cease and their wants would remain unsatisfied. Therefore, one should not accept from others anything gratis or in charity. One should be giving to others within one's means.

- Sri Nimbargi Maharaj.

THE SPIRITUAL BASIS OF SRI AUROBINDO'S **SAVITRI**

-Dr. Madhumati M. Kulkarni

The Whole Corpus of Sri Aurobindo's writings emanated from his encyclopaedic knowledge and seer - like wisdom and realisation. In almost all his works he gave expression, directly or indirectly, to his teaching which is supremely spiritual in its comprehensive nature. His *magnum opus Savitri* is no exception to this. As is rightly pointed out, his spiritual teaching, no doubt, 'arose out of his own being and becoming, out of what he was, what he experienced and what he did.' Consequently, it incorporates both his philosophy and his Yoga,- philosophy constituting 'the theoritical portion of it' and his Yoga representing 'the practical side of it.' The basic foundation of Sri Aurobindo's spiritual teaching can be described as an integrated synthesis of three strands. viz., (1) the *Upanishads* and the *Gita* which he closely studied at the Alipore jail; (2) the dynamic spirituality of the *Tantras* the knowledge of which formed an integral part of his philosophical, metaphysical and spiritual

Sri Aurobindo

thinking; and (3) his own original theory of evolution *vis-a-vis* the various theories of evolution ancient as well as those which emerged in the late nineteenth century and the twentieth century,-chiefly the theories of creative Evolution and Emergent Evolution. Any meaningful understanding of the apocalyptic aspectof his *Savitri* necessarily demands a workable familarity with the salient features of each one of these strands.

Sri Aurobindo's deep study of the *Upanishads* and the *Gita* was combined with his own intuition and spiritual experiences. Therefore, when he undertook the study of the *Vedas* later, it 'reinforced the conclusions he had already reached.' Vedantic is that aspect of Sri Aurobindo's spiritual philosophy which is based on his study of the *Vedas*, the *Upanishads* and the *Gita*. Like Vedanta therefore, part of Sri Aurobindo's philosophical basis maintains that 'the Spirit exists, the Spirit alone exists. All else is a willed manifestation of the Spirit'. The Spirit is characterised as Sachchidananda. In this form it is immanent in all manifestations, including matter. Therefore, Sri Aurobindo refused the idea of any essential duality between, or mutual contradiction of, spirit and matter. According to him, the only thing that exists is the Spirit. As such, matter, life and mind are also spirit but in different forms. He does not recognise the existence of Maya or illusion in connection with matter or material world. The whole material phenomena are entirely the manifestation of the Spirit. As he maintains, the Spirit can be described as infinite potentiality. By a process of involution and evolution, and out of its own initiative, the spirit issues forth innumerable forms. It is infinite.

Therefore, it is neither diminished nor affected by the creation of its innumerable forms and universes. But the Spirit also undertakes the inverse movement of evolution by means of which it begins to evolve after its involution in Nescience or the Inconscient. Thus, creation is a double movement of involution-evolution, or a descent and ascent. The involution of spirit is inevitably followed by evolution. As a result, the Chit aspect (consciousness) of Sachchidananda has attained the stage of self-consciousness in man. As Consciousness in Man, Chit is capable of apprehending the Spirit. But normally it is limited by its own individual existence. In spite of that it realises its limitations by becoming more and more self-conscious and experiences misery or sorrow as the limitations. As a result, it develops an aspiration to know and possess the Spirit for the purpose of shedding its limitations in order to enjoy its own original status of Sachchidananda. But the Spirit as Sachchidananda can be realised by direct intuition alone and not by the intellect or reason. It is when he posits the idea of intuition that Sri Aurobindo declares that Yoga can give a helping hand in acquiring intuition. By means of Yoga, all the five senses, together with the mind and the intellect can be stilled so that the highest spiritual poise is reached. Then Spirit reveals itself to man who is self-conscious. Then the individualised human soul can enjoy its own identity with the Spirit. As Sri Aurobindo emphasises, Yoga enables the individual to still his mind and make it a fit receptacle for the Spirit. The practice of Yoga destroys all modifications of Chitta in the individual human being. Because of his deep study of the *Upanishads* and the *Gita* Sri Aurobindo emphasises the fundamental need to have (1) faith in the

existence of the Spirit, (2) faith in the posssibility and the capacity of the human soul to enjoy unitive experience with the Spirit, (3) faith in intense practice of Yoga in order to have that experience and to retain the spiritual poise, and (4) faith in transformation and sublimation of life and conduct in the light of spiritual experience. He set his own example by launching himself on the greatest spiritual adventure of modern times in a scientific manner with the Inner Lord in himself as his sole guide. The result of his spiritual adventure was the emergence of his Integral philosophy and Integral Yoga which are capable of revealing to all the supreme spiritual light he himself had realised.

Sri Aurobindo's spiritual intuition is mystic in so far as inner spiritual experiences are concerned. But in explaining the spiritual experiences with references to the known facts, to evolution and science it is entirely rational. No doubt, the spiritual basis of Sri Aurobindo's philosophy is basically Indian and Vedantic in approach but in propounding it Sri Aurobindo displays a remarkably open mind. What is more, in an encyclopedic manner he ranges over practically all the known systems of thought and spiritual practices and formulates his own ideal and his own spiritual powers. He synthesises all the known spiritual practices in the world. Because of his masterly synthesising genius, his spiritual philosophy becomes an integrality and not mere hugeness and massiveness. It is not a mere co-ordination or eclecticism but a real synthesis.

This synthetic and integral basis of his philosophy is lucidly and exhaustively presented in his *The Life*

Divine. It is in this prose work that Sri Aurobindo demonstrates that there is life involved in matter and in other forms of existence. It is there because it has evolved from the first protein molecule and from the unicellular to the multicellular existence until it has reached *Homo sapiens,* the apex of the evolution of today. All this indicates that throughout the development, Consciousness has emerged and there has been its individualisation to the extent of the formation of a psychic entity. As a result, human beings have self-consciousness together with the power to know the very source and fountainhead of things as developed. The self-consciousness in man aspires and tries to reach the Divine, the Source of all sources. At this stage, the soul of man is dazed at the perfection, immanence, transcendence, infinity and sorrowless joy of the Divine. As a result, it realises the contrast of its own insignificance and evanescence and sorrowfulness. Therefore, there rises from the depth of man's heart the ardent prayer to the Divine to lead him from falsehood to Truth, from darkness to light, from death to immortality. This prayer represents the aspiration of the human being to the realisation of the soul and the knowledge of the possibility of reaching perfection one day. Because of the aspiration, man starts thinking about ways and means of fulfilling his spiritual ambitions. His soul's quest begins with aspiration and during this quest, the soul discovers Yoga.

Another important aspect of the spiritual basis of Sri Aurobindo's philosophy derived from the Vedanta is that, as an Indian, he looks upon life as a totality. Secondly, his philosophy is not based on preconceived ideas. Neither does he draw upon mere imagination nor sentiment. Similarly, he does not depend upon mere subjective experiences or hallucinations. His theories are not clothed

entirely in mystic language alone, though he does not avoid mysticism or mystic experiences. They need not be, because mysticism has been rehabilited in modern philosophy and is recognised as a part of life and as a part of data.

The rational and scientific nature of Sri Aurobindo's spiritual philosophy is proved by the fact that it is based on his own intuition and experiences about evolution and on the latest evolutionary trends as revealed by modern science. In doing so, he is in line with other modern philosophers who also take into account the trend of evolution and speak about superman and the coming race. What distinguishes Sri Aurobindo from them is that, unlike them, he experimented with Yoga which is the technique of developing humanity. Besides, from his own experiences and intuition he asserted that Integral Yoga is the way to usher in the new humanity. Since the evolutionary development in nature is always there, says Sri Aurobindo, man can consciously make various possible efforts to expedite the evolution. He can do so not only by trying to reach up to, but by trying to bring down the higher powers to help the process. Such scientific message of his has invested Sri Aurobindo's teaching with a reality and concreteness, with an urgency and an intensity. The main plank on which it stands is his idea that Spirit and Matter are two extreme modes of one existence. Consciousness is the most important characteristic of the Spirit. Because, existence and joy are already included in it. Spirit is pure consciousness and all-conscious. In contrast, Matter is unconscious and a bundle of nescience. Yet both are reconciled and synthesised in the Divine, the *Purushottama*, the *Paramatman*, the Supreme Reality. According to the spiri-

tual philosophy of Shri Aurobindo therefore, there is an Absolute Transcendent described as that which is beyond and above everything conceivable. It is the synthesis of being and becoming, spirit and matter. But the form in which human consciousness can cognise this Reality is as Sachchidananda. It is self-determinate. It is characterised by sheer sportiveness and delight. Out of them and through its Chit-Shakti it limits itself by a stress which becomes the starting point of creation. All creation is thus, involution of the Absolute Transcendent. Matter is the lowest and the last point of involution with its inconscience. The descending order would thus begin from Sachchidananda. Though it includes the three aspects it is a unitarian concept. Below the Sachchidananda there is the Supermind which is the instrumentality through which the involution starts. The main characteristic of the Supermind is Truth-Consciousness and the power of truth itself. The Overmind, the Intuitive Mind, the Illumined Mind, the Higher Mind and the ordinary mind take their places below the Super-mind in that order. Lastly, life and matter appear in the descending order of involution. As against this, evolution is a rediscovery of Consciousness in its ascending order (Matter, Life, Mind, Higher Mind, Illumined Mind, Intuition, Overmind and Supermind) till it finally becomes pure Consciousness and reaches again the stage of Sachchidananda. In other words, Reality is in the nature of Pure Consciousness, one, infinite and beyond all duality and relationship. It limits itself out of its own will and sheerly out of the manifestation of its joy-aspect. Every such limiting is a diminution of itself, it is an involution and therefore an occasion for creation. But no amount of such diminution of reality, or involution of creation brings about any change or deterioration in it.

Sachchidananda	Sachchidananda
⇧	⇩
Supermind-Truth Consciousness	Supermind-Truth Consciousness
⇧	⇩
Overmind	Overmind
⇧	⇩
Intution	Intuition
⇧	⇩
Illumined Mind	Illumined Mind
⇧	⇩
Higher Mind	Higher Mind
⇧	⇩
Mind	Mind
⇧	⇩
Life	Life
⇧	⇩
Matter	Matter
⇧	⇩
EVOLUTION	*INVOLUTION*

As against this, the descending movement of Reality has a limit since Consciousness cannot eliminate itself or annihilate itself. That is why, its ascending movement has to start. This ascent of Spirit or Reality is evolution which carries the limited consciousness back to pure Consciousness from where the descent started.

-Prof. Dr. Mrs. Madhumati M. Kulkarni, M.A., Ph.D..
1554, 'Madhuvan', Hindwadi, Belgaum-590 011.
e-mail : drmadhu_gcc@yahoo.com

CONCEPT OF COMPASSION IN **BASAVESHWARA's VACANAS**

Prof. Dr. M. A. Jalihal

Usually the term religion is understood to mean having belief in one holy book or prophet or founder or one ecclesiastical organization claiming loyalty to one head and infalliability and superiority over all other faiths. It is in this context that the views of Basaveshwara are stated as most universal without being obsessed with any dogma.

Sri Basaveshwara

According to Whitehead religion is *''force of belief cleansing the inward parts of the soul.* "This aspect of religion is elaborately explained by Basaveshwara in the experiences of the *bhakta*, who struggles with the distractions of the mind and body with a view to overcome them and bepitch-forked into the higher ranges of spiritual attainments like *lingangasamarasya (moksa)*. Religion is an unques-

tioned factor in the life of mankind and its civilization. It exhibits four factors, namely, ritual, emotion, belief and truth of doctrine. Basaveshwara holds that religion, *per se*, is art and theory of the internal life of man. It is intensely personal mostly realised in solitude. Since we live in an interconnected universe, solitariness does not mean cutting off oneself from the world. That is why religion is described as world-loyalty and world-consciousness as distinguished from social consciousness. Religion explicitly deals with values. Therefore what should emerge from religion is the very worth of character. For Basaveshwara "*permanent rightness*" *(dharma)* governs life through and through.

But the fruits of religious virtues have proved very tempting when they have prompted even those practical minded comfort hunters to desire for them. But how can one with mere wish without rigorous discipline, attain that peace ? As Basaveshwara says :

"If seeing the Good, the spirit yearns
And yearns, it will not quench
Your thirst.I If holding out your hand I Towards a palmyra fruit,
You upward look, your neck I Will surely hurt, dear Sir !
Hear me, Lord Kudala Sangama I It's never to be had
Unless you give !" (23, V. B.).

"What does it help to yearn I And yearn again
Unless your fore-committed sin I Has ceased to chase you ?
What helps to gaze and gaze I Upon the men of God,
Unless you have obtained I The gift, already, from the Lord
Kudala Sangama ?" (24, V. B.).

Heart-searching aspirants think that the spontaneous religious sensibility is a gift from above and resign themselves to sincere struggle and endeavour until it makes them fit. They wait for God's compassionate grace. A mere mechanical doing of religious practices without the real religious spirit can hardly help him to attain this fitness and spontaneity to undertake the rigours of religious life. Such mechanically performed formal practices of religion are best described in the sayings of Basaveshwara as follows :

" What if the well-frame bend its head,
Does it become a Guru's devotee ?
What if the pincers fold their hands,
Do they become a humble minister ?
What if a parrot read? Does it Become a theologian ?
How can the votaries Of the disembodied God
Know why these have come, How great is their worth
The saranas Of Kudala Sangama ? " (125, V. B.).

"A worship without love and an unfeeling act,
Behold, my brothers, is a pictured loveliness
(No joy in its embrace), a painted sugar-cane,
(No relish in its taste), O Kudala Sangama Lord,
Without sincerity it is no piety." (126, V. B.).

Such seemingly religious life has no real significance in man's life. As Basaveshwara says :

" My Bhakti's like an ox that circles an oil-mill with no sesamum;
My bhakti is as one who chews A water - sodden lump of salt !
O Kudala Sangama Lord, The flaming pride

It follows that the effectiveness of religion depends upon the straightforward, sincere, honest, loving devotion so central to the religious life. As Basaveshwara says :

" Meeting a man of the world I jest and sing;
Meeting a dialectic man, I jest and sing:
Spontaneous good is not In me, O Lord;
Neither, O Father, real piety. Had I a singleness
of heart,
Why should you not, O Lord Kudala Sangama,
Show compassionate love for me ? " (286, V. B.).

" Pure to the outward view, why I am not Pure in my heart?
Worshipping with my mind, My mind is far from pure.
If only my will is pure, will not
Kudala Sangama take me up and say
" Come hither, come ! " (283, V. B.).

Thus the core of religion consists of total sincerity or pure devotion completely dedicated to the highest ideal of union with God. Basaveshwara says:

" Look, brothers ! In the course of time,
Devotion was reduced to half !
Look, brothers! the first day ! The touching of the brow,
The second, touching of the hand The third, a witless nod!
If you persist In what you have begun
Our Lord Kudala Sangama will lead you to your goal;
If not He'll sink you in midstream!" (220, V. B.).

Once the aspirant takes up the path of religion he must tenaciously hold to it with utmost faith if the true object of religion is to be achieved. As Basaveshwara says :

"They neither believe nor love, yet invoke him in vain -
These men of the world! Who know no faith!
If they invoke him with faith does he not respond ?
So says our Lord Kudala Sangama
To those who call on Him in vain, without faith or love:
" Blow, blast your horn, till your lungs burst!"
(116, V. B.).

Thus a truly religious development in any of its forms, inner and outer manifestations, must always overflow with sincere feelings of loving devotion. Only such intense feelings of devotion, ever rising to new levels of freshness and harmony can lure God to show him actively merciful compassion in his response. That is why the aspirant asks :

"Should you describe the essence of words as a mere word ?
Should you describe the sarana's fellowship as a mere word ?
Should you describe the glad response
That Lord Kudala Sangama gave Nambi
As a mere word ? " (681, V. B.).

Thus the aspirant in his spiritual journey progressively comes to feel the centrality of singleness of heart, penetrating sincerity, humility and compassion for others as the basis of religion. As Basaveshwara says :

"What sort of religion can it be ? Without compassion ?
Compassion needs must be towards all living things;
Compassion is the root of all religious faiths;
Lord Kudala Sangama does not care
For what is not like this." (247, V. B.).

Basaveshwara in asking a rhetorical question, what sort of religion can it be without compassion? implies that a truly real religion must have as its warp and woof compassion that is the very root of religion. If this is not there in the reality of religious experience of the aspirant, nothing can be dear to God *Kudala Sangama*. God would not care for anyone in whom there is no compassion. This conception of religion is a concrescent theory of religion in Basaveshwara and transcends particular religions. *"This requires the common Dharma of human nature, which is to seek the eternal, not to place people under restrictive religious identities.....Cultivation of Dharma....means developing awareness that is clear enough to perceive things as they are. If we emphasize Dharma rather than religion, there will be no more religious conflicts in the world."* (David Frawley, *Hinduism - Sanatan Dharma,* New Delhi : Voice of India, 1997, pp. 51, 45.)

There is another side, hinted at here, to the *Lingayata (Veershaiva)* conception of religion. It is a necessary requirement in the living religion of the aspirant namely, that in his dealings with other living beings compassion is obligatory and that a man of religion cannot remain aloof, cut-off from others. The aspirant, Basaveshwara, in the spirit of an active concern and compassion for the well being of animals like goats meant to be sacrificed in the

ritualistic sacrifices says in a satiric tone :

"Cry, cry, O goat, That you are slain
In accordance with the Vedas cry, cry, before them
That read the Vedas! Cry, cry, before them
That hear the sastras! Lord Kudala Sangama
Will take a fit toll For what you've wept!" (572, V. B.).

To be compassionate is also to have a social concern. Man not only earns for oneself or for his family, but also for the society. *Lingayata (Veerasaiva)* religion holds that if any man, strong in health and spiritual - mindedness, when he is earning he must willingly share it with others in need. Any man without rendering any such compassionate help to other living beings and if he merely utters the name of God - Siva Siva, Hara Hara - and then prays to God to take him to Kailasa or kingdom of heaven he will not be able to realize the value he expects and is not religious. He is extremely selfish. Basaveshwara says :

"He does not say he hasn't Whenever he eats;
He does not say he hasn't Whenever he clothes;
He does not say he hasn't Whenever his kinsfolk come;
To Linga he says Nay, To Jangama he says Nay,
And to the saints who come. When, dying he asks to bear
His body to the temple Would the corpse have hired
God for no wage, O Kudala Sangama Lord?"
(222, V.B.).

In case such a man has nothing much to give he must at least speak compassionate words. There are many aspects or "virtues" of unselfish love, and compassion is perhaps the greatest of all these virtues. Compassion means to feel

and care for others. It is a profound emotion prompted by realizing the pain of others. Compassion can thus help us to take Loving action to alleviate another person's suffering. As Basaveshwara says :

"Does it make you ugly if you say
'Come right in, how do you do?
Does your floor cave in when you say
'Do sit down, please? Or does your head, or belly, burst
If only you speak at once?
If you have nothing to give, not even a grace,
Lord Kudala Sangama, be sure,
Will pull you down and chop your nose!" (241, V.B.).

Thus *Lingayata (Veersaiva)* religion is not only a contemplative religion but also a religion of moral obligation and purified good conduct - an expression of inward grace. As a Japanese philosopher and writer, Takeshi Umehara says "Ethics and morals are very important for human beings - Moral values come from religion. If religion becomes non-existent moral values degenerate." (Quoted in Indian Express, 19-01-1989). In this sense *Lingayata* religion is the fusion of morals and religion in so far as it emphasizes the purity of inner and outer life, emotional and intellectual feelings legislating the will to act accordingly with a view to making God respond to his entreaties. As Basaveshwara says :

"Thou shalt not steal nor kill; Nor speak a lie;
Be angry with no one, Nor scorn another man;
Nor glory in thyself, Nor others hold to blame...
This is your inward purity; This is your outward purity;
This is the way to win our Lord! Kudala Sangama."
(235, V.B.).

Thus our external actions and the inward growth of religious life must be a coherent illustration of each other.

References :

David Frawley, *Hinduism - Sanatana Dharma*, New Delhi : Voice of India, 1997.
Menezes, A. and Angadi, S. M. (Translators) : *Vacanas of Basavanna*, Sirigere, (Karnataka State, INDIA): Annana Balaga, 1967.
Abbreviation: V.B. for Vacanas of Basavanna.

-Dr. M. A. Jalihal, M.A., Ph. D.,
Professor & Chairman, P.G. Dept. of Studies in Philosophy,
Karnatak University, Dharwad-580 003. Karnataka State, India.
Phone : 0836-2215214 (O). 0836-2772597 (R).
e-mail : majalihal@yahoo.co.in

◆

"....all politics is determined by the prevailing philosophy of a nation.....our politics cannot succeed without a spiritual basis....non-violence and Truth are merely the flower of which the root is spirit.....universal brotherhood should and could repose upon the spiritual basis only. A study of the Philosophy of Religion would contribute greatly to the bringing together all creeds and faiths and races... It is only when all humanity comes to recognise the one Spiritual Principle which underlies all things, that we can bring about a harmony between different creeds, nations and races. It is only by bringing them to a common consciousness of spiritual life that we can realise the end which we are striving for. The Philosopher's work is not done when he has realised within himself the peace of mind... His supreme business is to bring about peace and harmony in the Society, the State, and the World at large. From this point of view, it may be said, without exaggeration that the future of the world rests with the Philosophers."
-Gurudev Ranade.

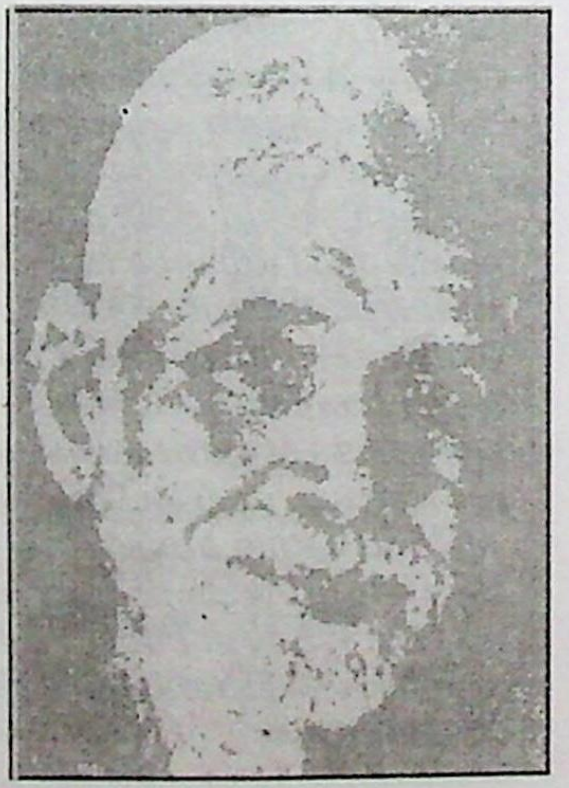
TEACHINGS OF **SRI RAMANA MAHARISHI**

Pragmatic Method of *Secular Spirituality* and *Transpersonal Development* (*or* Self Realization[1]) based on *Advaita-Vedanta* as expounded by Sri Ramana Maharishi

Hemant K. Desai

INTRODUCTION : This article attempts to put the concepts and teachings of Sri Ramana Maharishi (SRM) into psychological and cultural perspective under the educational rubrics of Secular Spirituality (SS) & Transpersonal Development (TD).

Sri Ramana Maharishi



The psychological, cultural and educational relevance of Sri Ramana Maharishi's work is clearly seen in the counsel that SRM consistently gave to thousands of visitors, for over three decades, and to his group of spiritual seekers (Sadhakas) who lived in the community in south India that they built themselves in the first half of the 20th century. In responses to questions

asked by visitors at SRM's ashram in Tiruvannamalai in south India[2], Sri Ramana often stated that one of the best, and easiest, methods to attain Self-Realization was exploration of one's spiritual status through a universal query put to oneself in the quiet of meditative trance. This seemingly simple, but ultimately profoundly effective 'self-help' method begins with the following query in contemplation - with body completely relaxed and mind totally restful and peace - a mind content and not overly swayed by emotional issues (e.g., worries, hunger), or persistent or bothersome thoughts, whether of a positive or negative nature. This contemplation focuses on asking oneslf : Who Am I ?

This apperantly simple, but utterly difficult, method of 'self enquiry' is, in essence, a modality of meditation that is of vital importance for the ultimate 'Self-Awareness' claimed by holy men and women of all ages and climes. SRM's Gyana as traditionally accepted gyana-yoga (out of the many schools of Indian philosophy-psychology-religion and theology [see Safaya 1985] - that are distinct from one another) has helped many a seeker of spiritual knowledge to reference and reach infinite knowledge. Consciousness and bliss are in fact, an instrinsic part of our true nature - according to the sayings of Sri Ramana Maharishi - it is the ripening of the spirit, or the 'stripping away of gross consciousness' with its mundane preoccupations, bodily worries and mental distress. It is when the seeker realizes the possible finality of mortal existence and gives up the 'ego-bound) earthly existence caused by *Prarabhdha* - 'yet to mature' Karma that spiritual development begins.

'Who Am I ?' leads to the onset *Atma-Gyana* (knowledge of the Self, eternal and not changing like the ephermal world of nature and culture). According to the current perspective, Sri Ramana's gospel helps reveal the spiritual dimensions of the human personality that can be condensed into three levels of self-inquiry, as follows....

Body, Mind, Soul (or Spirit) - Given space limits, the 'Soul versus spirit' debate is not being entered into here for reasons too complex to explain in an article that has space or page limitations. Ancient wisdom also reminds us of this philosophical viewpoint where humans are regarded as 'multidimensional' beings as they appear to exist on three distinct levels : the body, the mind, the soul or spirit. At the first level, there is little doubt that every human being has a body. Although the reality of this physical vehicle is generally taken for granted by most people, its relevance to 'transpersonal' development or spiritual growth needs to be understood through its intimate relation with the human mind and the soul. The close relationship between the human body, mind and soul can be examined in terms of the thought and the logic involved in this three-level method of self-inquiry. The self-inquiry on level one can be seen in the phrase : "My body is feeling some ache or pain". The emphasis put on the possessive term 'my body' is purposive to bring out the fact that we are more than just mere bodies. As mystics and yogies of all ages have proclaimed , human beings exist on several levels *at the same time* : Mind, Body and Soul or Spirit. The self-inquiry at level two can be illustrated with another phrase that, in similar fashion to level one, can be analyzed using reductive logic.

Example : 'I couldn't sleep well last night as I had worries on *my* mind.' Here also, given the possessive form of language used implies that the 'I' being referred to is something more than just the body-mind complex. Naturally, the query tends to arise : *Who Am I* ?' In this view, the query should be phrased : WHAT AM I ?

Transpersonal Development : *What Am I ?* This exercise in analytical logic and thinking brings us to the third, and final, level of transpersonal development. This tertiary level is of course the most difficult to define as it concerns a level of existence that is hypothetical in most cases. The exception, is enlightened beings who fully know that they are soverign souls although they also exist at the physical and mental levels. A clarification needs to be made at this point about the idea of transpersonal development and secular spirituality. In view of the former phrase, the self-directed question 'Who Am I ?' should perhaps be rephrased as 'What Am I ?' given the outlined scheme of SRM[4]. The latter terms the method of self-inquiry given above is a direct adaptation of Sri Ramana Maharishi's teachings and entails spiritual awareness that is independent of a particular system of theology, religious beliefs or practices or any sect, or creed.

In sum, using illustrative examples, it could be demonstrated that the 'I' is somewhat independent of both mind and body in a distinct way. Although it is difficult to separate the human body from the mind, and the soul, spirit or pschye from the first two levels of being, it can be analytically proved. As given earlier, this method could be

termed a pragmatic application of Advaita-Vedanta, transpersonal development, and secular spirituality and its logical proof is important in pedagogy (or education) as well as counselling (or rehabilitation). It could be said that Sri Ramana Maharishi's counsel or spiritual discourse are of the utmost importance to the entire human race. In particular, his teaching that within each human being there is the potential for self-realization that is independent of one's social position, community or creed, and the method of self-inquiry he recommended as outlined very briefly in this article.

So here is a relatively simple but profound method of 'self-inquiry' based largely on Sri Ramana's counsel, that can be of tremendous help to the spiritual aspirant for it lays out a Pathway to God that is equally suitable for householders and *Sanyasins*, and actually for people from all walks of life, customs and creeds, hence the Universalistic lable 'secular spirituality' for the first stage of spiritual personality growth. Whether a full-time *Sadhaka* or Sanyasi or a *Grihasti* (one with family, work or business responsibilities), a few minutes of 'discriminative thought' (Atma - Vichara) maybe all that is necessary for one to achieve enlightenment, according to the Sage of Arunachala. Incidentally, Prof. Ranade and SRM were contemporaries. Both came at a time when India was on the brink of a political revolution and eventual independence from British Rule, a time of cultural renaissance and religious reformation when the nation was in dire need of exemplars that could present before the people of the country who needed guidance during this time of turbu-

lence and reformation, living examples of *Advaita-Vedantists* and *Gyana-yogis* who were genuine holy-men (along with contemporaries like Sri Aurobindo, J. Krishnamurthi et. al.)

The entire goal of this Gyana - Yoga (Union with the Divine Energy) is to achieve, through attainment of the elusive and transcendental 'fourth state of consciousness' *(Turiya)*. The *Ego* (or 'sense of identity') and the *Manas* (governor of the sensory organs) prevent our *Chitti* (pure consciousness) prevail up to the Turiya where Nirvana (or *Samadhi,* again of different types). In other words,most humans fail to see the Divine Force that is immanent within and without us at all times. We identify with the limitations of the mortal coil, the complex but controllable human body, and became prey to our own mental desires and egoistic thoughts (i.e. mental pre-occupations to do with the body or identified with the mind and not the Soul) these sorts of thoughts thwart our progress towards self-realization. They lead to the secular material world that is of temporary relevance and take us away from one-pointed meditation that could bring instant enlightenment according to most of the mystics.

So - *what is the solution?* It is quite simple enough in principle but perhaps the hardest of all the traditional *Yoga-Margas* as it needs a mind-set that is concentrated to the utmost possible combined with a determination to succeed no matter what the cost in material or social terms. In essence, SRM's teaching involved Meditation, in a specific and rigorous manner, preferably under the auspices of a realized Master who sets up a program of

studies specifically for students. Typically, this is done for an initiated disciple who has 'renounced the world' so to speak by a Master of Theology [a *Guru*]. Yet others extol *Gnyana-Yoga* as a more-or-less 'Guruless path' - a way that contains freedom of thought but holds more responsibility and dangers than other *Margas* that are safer and well-trodden (*Bhakti-, Raja-, Hatha-, Mantra- Yoga,* etc.). No matter which form of Yoga is used (defined as 'Union of the limited, mortal individual or entity with the Infinite, Unlimited Divine Energy'), discriminative thought or *Vichara,* as opposed to *Vritti* (associated worldly thought processes) is of supreme importance: Sri Ramana Maharishi - a Sage of South India (d. 1950) - was without little doubt an enlightened being given the testimonials of his disciples, his wisdom which was evident to all who encountered his gracious words of counsel that he imparted to all who humbly approached him for advice. In brief, SRM was a Saint-Mystic-*Gnyana Yogi* rolled into one, a holy personage with few comparable peers, Ramana Maharishi, also known as 'the Sage of Arunachala' as per the name of the holy hill, the place where he got his ultimate revelations recommends unbroken contemplation on the question - *WHAT AM I ?*

Sri Ramana Maharshi, was a simple man in his personal life and a life-long *Brahmachari* or celibate *Swami*, at the same time was a deep and profound thinker and sage (who lived a life of aysterity and *Sadhana* since the age of 14), believed the method outlined was required for achievement of enlightenment : A simple and straightforward Pathway to God! SRM believed that it was due to the interference from sensory inputs, internal moods, and

emotional states (such as hunger, sleep, activity, sex) thatprevented mankind from experiencing the Unity in Diversity of Nature that God has wrought as a puzzle for human beings to resolve. All the form and substance in the Universe is ultimately one, according to *Advaita-Vedanta* or in the languge of modern physics and science (see Capra 1980). In other words, all sincere seekers of the Ultimate Truth, the reality that lies beyond the Sensorium (the sense of sight, sound, touch, taste, smell) and 'the sixth sense', so to speak, that governs the five senses, or the Mind). The nascent field of transpersonal psychology (or harmonius mental-and-spiritual development) is justified in its interest in the claims, thereported sayings or writings, the personal anecdotes and transformational experiences of those who are regarded as genuine Mystics. The school of thought that is the basis of this story does not have prerequisites related to given social conditions or ascribed characteristics of persons (caste or profession, creed, faith or sect, appearance, colour or race, etc.) who are interested in the *Marga* (*A Pathway to God*) through *Bhakti-or Gnyana- Yoga*. These seekers are concerned mainly with the intensity of the desire to know the Ultimate Reality, God as their chosen Deity (*Ishta*), God as permeating all Nature (*Ishwara*), and, finally, God as beyond both Nature and Creation(*Param - Ishwara*). That is the reason why the exalted state of consciouness called *Samadhi* (Nirvana, Moksha, Mukti and other similar terms also have corresponding stages; such as SAGUNA and NIRGUNA. (For descriptions of these extra-ordinary states of consciousness, were the mind is stilled and the soul realized, see the works of Prof. RDR, Ramkrishna Paramhansa,SRM, Swami Rama, Osho, Swami Ramdas,

Parahans Yogananda, Sri Aurobindo, Swami Vivekananda and many other Sages, Saints and Yogis, too numerous to mention here).

In conclusion, perhaps the last word should go to the timeless teaching - the perenial philosophy of the traditional and unique spiritual culture of India - the *Bhagavad-Gita* - paraphrased from the incomparable scripture The Mahabharata, which reminds us (through Sri Krishna's immortal words)-Whenever there is a need amongst humankind, I reincarnate, Oh, Arjuna - to help souls in distress and to show them *[through the various Yogic pathways -Sadhanas and so forth, but ultimately through My Grace alone]* the way back to our ultimate and true home - back to Godhead!

Notes :

1. Self-Realisation is often referred to as *Advaita-Vedanta* (the 'enlightening experience of non-duality') in several traditional scholarly sources. This Unitarian and Universalistic gospel of Sri Ramana Maharishi is termed here as 'secular spirituality' because it is 'non-sectarian' (that is to say, equally applicable to all human beings irrespective of ehnic group, socio-economic class, gender, or other ascribed social indicators) and it contains the essence that is common to all religion, theology, faith, beliefs and practices.
2. Transpersonal Development is defined as spiritual growth where a seeker begins to realize their true identity, not with the mortal body or the nebulous entity that psychologists refer to as the Mind, but with the hypothetical Soul that seems to be force behind both the body and the mind. Empirical proof and anecdotal data on this thesis is found in several sources, mainly through the autobiographical works of several self-realized souls and prior research some of which is cited here. For more information on this topic, reference to relevant literature and elaboration of SRM's and RDR's life-work and philosophies, readers may contact the author at the address given.
3. See quotes in works by Aurthur Osborne, Paul Brunton, John Godman, and by several other authorities and SRM's teachings and life's work.

Articles relevant to this topic can be found in the official magazine of the Ramana Maharishi Ashram called *Mountain Path* (C/o. Ramanasram, Tiruvannamalai, Tamil Nadu 606 603). Also see *References* section for books on SRM's life -work and teachings that would explore all the classic systems of the knowledge of varied yoga-paths (*Yoga-Margas :* 'Pathways to God') Some scholars typify SRM's ideas as *Gyana-Yoga* [Union of Self with Divine through Wisdom] that has no trace of Bhakti, but that is strictly speaking not accurate.

4.Perhaps Sri Ramana's original counsel may indeed have been ' What Am I ? ' which may have got confounded in dictation, translation, transcription and so forth. Although he did write himself, he spoke only in Tamil, and on occasion, Telugu. At one point in his dialogues with visitors, SRM quotes *'I AM THAT I AM'* an Old Testament biblicalstatement from the Pentateuch of Moses (the five original sacred books of Judaism) that shows his erudition and theological knowledge of different faiths. Besides, a perusal of the several volumes of dialogues (with seekers as well as casual visitors) that are published, and anecdotes from the Ashram itself through various biographical data, are bear high testament to his extremely simple life-style (free of 'ego' or personal desires) and consistent counsel that has proved effective if applied diligently. The Maharishi was a literal storehouse of spiritual tales and *Shastric* wisdom, thoroughly familiar with orthodox Brahmin traditions [a lineage he was born into]. At the same time, being a pure and one-of-a-kind *Gnyana Yogi-Sanyasi* ('Bhagwan Ramana' to his most ardent followers), he did not himself advocate religious rituals or rites of particular kinds. Interestingly, nor did he prevent others from douing so, and at times, willingly participated in such events. His serene smile and unparallelled sense of humour did not leave until his last breath. Most of his sayings are brief, and although they are often allegorical, they are easy to understand with the moral intent of his parables and the direct precepts he assured listeners could hasten their spiritual development.

REFERENCES :

ACPR (Eds., 1968). *The Value and Validity of Religious Experiences* [Publication of Conference Proceedings, 1967], Academy of Comparative Philosophy and Religion, 'Gurudeo Ranade' Mandir at Hindwadi, Belgaum 590 011. Karnataka, India.

Capra, Fritjof (1980). *The Tao of Physics,* Simon Schuster, New York,USA.

Collected Works of Bhagwan Sri Ramana Maharishi. Sri Ramana-Asramam, Tiruvannamalai P.O., Tamil Nadu 606603.

Day by Day with Bhagawan : Excerpts from the Diary of a Swami Disciple, Sri Ramana-Asramam, Tiruvannamalai PO, Tamil Nadu 606603, India.
Collected Works of Prof. R. D. Ranade, Academy of Comparative Philosophy & Religion, Hindwadi, Belgaum, Karnataka 590011. India.
Safaya, Raghunath (1976). Indian Psychology. New Delhi, India; Munsiram Motilal Publishers.
Tart, Charles E. (Ed.0, Transpersonal Psychology, University of California Press, California, U.S.A.

-Hemant K. Desai, M.A., M.P.S., M.Ed.,
Kapur Mahal, 1st Floor, Flat A-4, 65 Netaji Subhash Road,
Churchgate (W), Mumbai 400 020.
Ph. : (022) 2281 0590 (O & Resi.), M. : 092246 55852,
E-mail : hemantkdesai@yahoo.com.

If a man thinks that his happiness is due to external causes and his possessions, it is reasonable to conclude that his happiness must increase with the increase of possessions and diminish in proportion to the diminution. Therefore if he is devoid of possessions, his happiness should be NIL.

Sri Ramana Maharshi

What is the real experience of the man? Does it confirm this view? In deep sleep, man is devoid of possessions, including his own body. Instead of being unhappy, he is quite happy. Everyone desires to sleep soundly. The conclusion is that happiness is inherent in man and not due to external causes. One must realise one's SELF in order to open the store of unalloyed happiness. Happiness is your own nature.

Hence it is not wrong to desire it. What is wrong is seeking it outside, because it is inside.'

-Bhagwan Sri Ramana Maharshi.

MADHWA PHILOSOPHY IN A NUTSHELL

The entire theorem of Madhwa Philosophy propounded by Sri Madhwacharya is put in a nutshell, making its snowball as it were by his closest disciple and pontiff of Madhwa math, Sri Vyasaraya as follows :

श्रीमन्मध्वमते हरिः परतरः सत्यं जगत्तत्वतो ।
भेदोजीवगणा हरेरनुचराः नीचोच्चभावं गताः ।
मुक्तिर्नैजसुखानुभूतिरमलाभक्तिश्च तत्साधनम् ।
ह्यक्षादित्रितयं प्रमाणमखिलाम्नायैक वेद्यो हरिः ॥

[Shreemanmaddhwamate Harih paratarah satyam jagatattwato I Bhedojeevagana Hareranucharah nee-chochchabhavam gatah I Muktirnaijasukhanubhooti-ramalabhaktischa tatasadhanam I Hyakhaditritayam pramanamakhilamnayaikavedyoharihi]

It means- in Madhwa Philosophy -

- Shree Hari alone is the Supreme,
- This world is real in principle,
- There is a difference on other-worldly plane, there are five - fold differences viz., Jiva-Isha (God), jiva-jiva, jiva-matter (jada), matter-matter (jada-jada), jiva and matter-God (Paramatma),
- All jivas are followers (dasas) of Shree Hari,
- There are heirarchial differences,

- The experience of bliss (anand) of the primordial nature (swabhava) is called Moksha,
- Pure Bhakti alone is the cause for such Mukti-liberation/emancipation,
- Pratyaksha, Anumana and Agamas are its evidences/validations,
- Shree Hari alone is propounded through all the Vedas.

ATTENTION READERS !!!

Pathway To God is going to add a new feature 'My Spiritual experiences' from next issue onwards.

The desirous readers are requested to share with us their spiritual / mystical experiences or some dream/vision/clairvoyance etc., they had in their life.

Such writings should not exceed 500 words.

Looking forward to your spiritual experiences!

- Editorial Board

Men in difficulty thus pray to God : "Oh, God, do us good; None else can do so. You alone are competent to do." The true meaning of this is that "You are yourself the Divinity. As you act, good or ill shall follow accordingly. None else can do anything. You yourself do good." Such should be the prayer to oneself.

- Sri Nimbargi Maharaj.

Shri. P. D. Dharwarkar

The flower fades... its fragrance lingers still...

(A tribute to Late **Sri. P. D. Dharwarkar)**

....That was an unfortunate day for us all when we got the message that Shri. P. D. Dharwarkar breathed his last. True, we are all mortal beings, but those who leave their footprints behind are ever remembered through their affectionate words, noble deeds, endearing personality. Shri Dharwarkar, the trustee of ACTR since 1995 was such a noble soul.

The selfless services he rendered to the ACTR is beyond words. For a long time he was the Chief editor of ACTR's 46 year old journal Pathway to God. Besides being its editor he regularly contributed prayers and articles. He was even invited to the US for presenting one of his articles on mind.

What is overwhelming about him is that after my taking over the editorship he was always the first one to appreciate my editorial. His words of appreciation inspired me to render my best to this journal. There was ever a filial smile in his talk.

What is ailing me is that every time we talked on phone I expressed my desire and eagerness to see him - of late due to his advanced age he would hardly move out- but it never occurred. Maybe, it was His Will which can't be questioned. Nevertheless we were in constant touch with each other from higher spiritual plane.

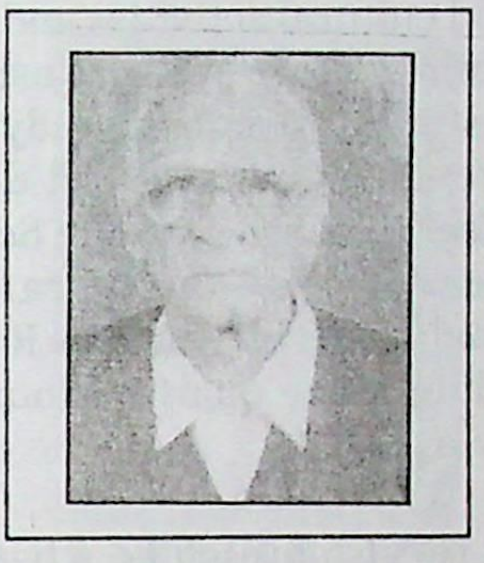
He has been a beacon love and light for all the members of ACTR. Truly we have lost a very pious soul. Though he is not amidst us today we still continue to derive inspiration from the words he spoke and wrote.

May he ever guide us through his invisible presence.

- Editor.

P. D. DHARWARKAR

an ideal Karmayogi



Shri. P. D. Dharwarkar, Trustee, A.C.P.R. expired on 10th October 2009 due to old age at his residence 'Pitru Krupa' Tilakwadi, Belgaum. He was 85 and is survived by two daughters and a grand son.

He passed matriculate examination from Chintamanrao High School, Shahapur scoring highest marks and did B. Sc. from Wadia College, Pune. Thereafter he pursued career in engineering and became Structural Design Engineer (C. Eng. F.I.E., M.A.S.C.E.). He rendered excellent service in Structural Engineering design and cosultancy at Metallurgical & Engineering Consultants of India Ltd. (MECON), Bhilai and steel plant and cement industries. During his professional career he prepared designs for numerous offices, residential buildings, big industries, temples and educational institutes. In recognition of his services in this field, he was conferred *'the best citizen of India'* award by *Friends of India society, New Delhi* and International Publishing House.

After retirement he focused his attention on social

and cultural activities and pursued his other interests viz. philosophy, Yoga and astrology. He started educational institute, Swadhyay Vidya Mandir at Tilakwadi and also provided guidance and direction as Chairman to Sant Meera English Medium School, Angol. He was trustee of Academy of Comparative Philosophy & Religion, established by Gurudev Ranade. For a long period he was editor of the quarterly journal *'Pathway to God'* published by A.C.P.R.

He also presented a paper on 'Human mind in Indian Philosophy' at the 20th World Congress on Philosophy at Boston, U.S.A., which was duly accepted. He wrote a book containing philosophical essays which was published in Indian, European as well as American editions.

He was studious, highly knowledgeable, selfless and unassuming person who worked with dedication and commitment. To him work was worship. He was an ideal Karmayogi who worked with full concentration, renouncing the fruits thereof.

May his soul rest in peace.

- C. D. Deshpande.

◆

Whoever is too great must lonely live,
Adored he walks in mighty solitude;
Vain is his labour to create his kind,
His only comrade is the Strength within.

- Sri Aurobindo; *Savitri*, p. 368.

An extrordinary and outstanding Jain saint-scholar

Munishri JAMBUVIJAYA JI MAHARAJ

The cruel fate intervened in his life and he left for his heavenly abode. He died in a road accident while he was on his way, on foot, towards Jaiselmer via Badmer after spending his Chaturmas (4 months complete stay from July to October) at Nakoda Parshvanath Tirth, on 12th November, 2009.

He was accompanied by his disciples (7 monks and 10 nuns). Some of them were walking ahead of him while some were walking behind him. Munishri Jambuvijay Ji, 87 years old, was walking on foot with his young disciple Muni Namaskar Vijay ji who was first in the line whereas 3rd in the line was Muni Dharamghosh Vijayji and Muni Hemavant Vijayji was 4th in the line. Suddenly a car, having four passengers, hit all these four monks so badly at 7.15 in the morning, resulting into instant death of Munishri Jambuvijayji and Muni Namaskar Vijayji on the spot.

His death has created a vacuum in the Indological

academic field of the world and all the concerned scholars are shocked since many of them have been in contact with him for getting their academic and textual problems solved. Some of the Japanese scholars who were still working with him were very sad. Munishri Jambuvijayji prepared, edited, and translated many of the Jaina Agamic Canonical texts with commentary for the last 50 years. They were published by Mahavir Jain Vidyalaya, Mumbai and Motilal Banarasidass, Delhi. He inherited this tradition from the renowned Jaina Muni. Punyavijayji with whom he had spent many years. He had an invaluable collection of rare manuscripts which he wanted to edit, translate and eventually publish. We hope that his able disciples, namely Muni Pundrik Ratan Vijay and Sadhvi Jinendra Prabhaji, will be able to take up the work Muni Jambuvijayji envisioned in his life.

He was a scholar of all the philosophical and spiritual systems of Jainism, Buddhism and Hinduism. He worked on the treatise, DVADASARANAYACAKRA for 30 years and got the same published with an appendix containing restoration of the text of Dignaga's Praman Samuchya. It has a foreword by Prof. Frauwallner(Erich), a well-known Austrian scholar of Indian and Buddhist Philosophy. This work earned him acclaim from all over the world. He knew Sanskrit, Pali, Prakrit, Apabhramsha, English. He also had working knowledge of other Indian and European languages.

Munishri Jambuvijay ji prepared the entire HEMCHANDRACHARYA GYAN BHANDAR in the cata-

logue form which was published by Shardaben Chimanbhai Education Research Centre, Ahmedabad. He also digitized the entire Jaiselmer Bhandar of manuscript which contain the rare collection of Jain, Buddhist and Hindu philosophical texts. He edited the catalogue of Jaiselmer Bhandar which was published by Motilal Banarasidass. The stalwarts of Jain Philosophy and literature namely : Late Pundit Bechardas Doshi, Late Pundit Shri Amrutlal Bhojak, Late Pundit Shri Malvania, Pundit Rupendra Pagariya, Dr. V. M. Kulkarni and Dr. Vasudevsharan Agarwal and many more in close contact with Munishri to solve their textual and philosophical problems.

Besides his academic and philosophical achievements he was a great spiritual devotee. Once he said that he was doing the entire academic work because of his duty for the Jain community entrusted to him by God. His body, mind and soul were devoted to God only.

Recently, he critically edited *Yoga sutras of Hemachandracharya* in 3 volumes and also *Dignaga's Nyaya Praveshika Shastra* which were released on 17th October 2009 in the temple of *Nakoda Parshvanath Tirth.* He lived the true life of a Jain ascetic which is rare these days. He devoted entire life in editing manuscripts and meditation. He not at all, was concerned about fame and was very simple in his daily routines and habits. He will get a greater spiritual birth hereafter. Truly, he was a great soul.

-Motilal Banarasidass Publishers Pvt. Ltd., New Delhi.

Academy of Comparative Philosophy & Religion,

Hindwadi, Belgaum-590011. Ph. : **(0831) 2467231**

Our Publications Available for Sale

Name of the Book/Journal	*Author*	*Price Rs.*
	ENGLISH	
1) ***Pathway To God*** *(Quarterly Journal)* Per Copy		30/-
Annual Subscription		100/-
2) *Thus Spake Gurudev* -2nd Edn.	M.S. Deshpande	40/-
3) *An Introduction to Vedic Study*	Dr. Sampurnanand	50/-
4) *Validity & Value of Religions*	Seminar Proceedings	50/-
5) *Problem of Evil*		50/-
6) *The Doctrine of God*		50/-
7) *Religion in the Changing World* (The Predicament of Man)	Dr. P. Nagaraja Rao	60/-
8) *God Realisation, Sadhana & Effects*	Seminar Proceedings	80/-
9) *Haridasa of Karnataka*	Dr. G. S.Srinivasan	30/-
10) *Bhagawata Purana*	Prof.Aravind Basu	70/-
11) *Summum Bonum of Life*	Seminar Proceedings	40/-
12) *Moral Trends since Independence*	Seminar Proceedings	40/-

Name of the Book/Journal	*Author*	*Price Rs.*
13) *Sri Nimbargi Maharaj*	--	25/-
14) *Sri Amburao Maharaj*	--	25/-
15) *Silver Jubilee Souvenir Vol. I* Pillars of Sri Gurudev's Sampradaya & Heart-Homages to Sri Gurudev	Ed.s :K. D. Sangoram & M. S. Deshpande	100/-
16) *Silver Jubilee Souvenir Vol. II* (Gurudev's Philosophy of God Realisation)	,,	60/-
17) *Gurudev Ranade : Biography & Mysticism*		100/-
18) *The Mystical Search for the Absolute*	Motilal Pandit	100/-
19) *The Glimpses of Shri Gurudev Ranade*	Prof. B. R. Kulkarni	70/-
20) *God World & Soul*	Sri Siddheshwar Swamiji	60/-
21) *Some Facts of Samarth Ramdas* (1982)		40/-

MARATHI

22) *Karmayog*	Dr. H. R. Divekar	40/-
23) *Sri Gurudev Ranade*	Prof. B. R. & Vasudha Modak	40/-
24) *Sri Gnyaneshwar Charitra*	Ra. Na. Saraf	40/-

Name of the Book/Journal	*Author*	*Price Rs.*
25) *Gurudev Ranade va Tyanchi Paramarthik Shikavan* (Gurudev Ranade & his Spiritual Teachings) 2nd Edn.	G. V. @ Kakasaheb Tulpule	
26) *Sri Rama Charit Manas* (Translation)	Pragyanand Saraswati	
27) *Samartha Ramadas Jeevan va Tatvagnyan* (Samartha Ramdas & his Philosophy)		
28) *Sri Gnyaneshwaranche Aatmadarshan Arthath Karya Aani Tatvagnyan* (Aatmadarshan of Shri Gnyaneshwar : Works & Philosophy)	Ra. Na. Saraf	
29) *Walmiki Ramayan*	Dr. Kate Maharaj	
30) *Dnyana Bodha Sudha* (New Publication)	G. M. Deshpande	20/-

KANNADA

31) *Shivasharane Shivalingawwa*	R.P. Kulkarni	40/-
32) *Gurudevar Samanwaya*	M. S. Deshpande	60/-
33) *Pathway to God in Kannada Literature*	Dr. R. D. Ranade	

ACTIVITIES OF
A. C. P. R.

During
October-December 2009.

1. Sri. Gireshanand Maharaj of Oujagiri Ashram, Shoorpali delivered a lecture on "ನರಜನ್ಮದಿಂದಿಹದೊಳು ಮಿಗಿಲುಂಟೆ" (Is there anything superior to human birth on earth?) at ACPR's Gurudev Ranade Mandir on 3-10-2009. Senior Advocate of Belgaum Shri. Ashok Potdar presided over the function. Many spiritual aspirants and followers of Gurudev were benefited by his inspiring lecture.

2. Sri. N. R. Deshpande Memorial Lecture was organised at ACPR's Gurudev Mandir on 29-11-2009. Hon'ble Justice Shri. A. S. Pachchapure, Judge, High Court of Karnataka, Bangalore inaugurated and delivered an insightful keynote address on 'Present day relevance of Swami Vivekananda's Philosophy.

During the course of his address, the Chief Guest reminisced his friendly days in the company of late Sri N. R. Deshpande. He regretted that people today have lost strength to protest and revolt against injustice. He further said that corrupt and selfish people are held in high esteem while truly great souls are hardly respected. Spiritualism is needed to cleanse the polluted minds. With the help of spiritualism we must clean our minds. All sages and saints have preached this.

Prof. Dr. Anand Mulgund of K. L.S.'s Mrutyunjaya College,

Dharwad was the main speaker on the occasion . In his speech he emphasized the need for a culture aiming at Sarvodaya - Welfare of all - and remarked that thoughts of Swami Vivekananda and Gurudev Ranade are not only relevant but very much needed in the present scenario.

Miss Vidya Zirali presented the invocation song. Shri B. S. Hiremath, Advocate welcomed the gathering. Shri M. B. Zirali, Secretary of ACPR, delivered introductory lecture. Vice-President of ACPR, Shri Ashok Potdar proposed a vote of thanks.

New Donors :

1. Netaji Subhashchandra Bose Co-op. Credit Society, Bhadakal Galli, Belgaum	Rs.	4,000/-
2. Shri. Shrikant Patil, Peeranwadi,	Rs.	500/-
3. Shri. M. B. Gokhale, Mumbai,	Rs.	501/-
4. Shri. C. R. Lele, Chota Udaipur,	Rs.	100/-
5. Shri. Parashuram N. Naik, Belgaum,	Rs.	51/-

New Subscribers to *Pathway to God* :

1. Shri. Ravi Katti, Advocate, Belgaum.
2. Shri Shankarlal Suthar, Dist. Pali, Rajasthan.
3. Mrs. Shaila M. Chebbi, Dharwad.
4. Shri. Hemant B. Ranade, Nasik.
5. Shri. Surendra D. Naik, Pune.
6. A. V. Patankar, Kandivili (W) , Mumbai.
7. Dr. S. R. Hibare, Solapur Rd., Bijapur.
8. K. V. Kodandaramaiah, K. byrasandra, Bangalore.
9. Shri. Suhas D. Samant, Dt. Thana, Maharashtra.
10. M. M. Hundekar, Bijapur.
11. Shri. Nandakumar N. Dingare, Pandharpur.
12. P.G. Benave, Pandharpur, Dt. : Solapur.

Advocate **Shri.M. B. Zirali,**
Secretary, A.C.P.R., Belgaum.

◆

ACPR's
DEVELOPMENTAL PLANS

I. ACPR's INTERNATIONAL RESEARCH CENTRE IN COMPARATIVE PHILOSOPHY AND RELIGION

(a) Research wing for Empirical Dynamics (b) Wing for Data Collection.

(c) Wing for Data Processing. (d) Wing for inferential co-ordination.
(e) Textual Research wing (f) Library.

II. ACPR's INTERNATIONAL CENTRE FOR AFFILIATION AND COLLABORATION

Active representation and working presence of the internationally reputed Organisation in the field of Research in Philosophy and Religion, Sociology, and the growing trends of studies in Theo-polity. Apart from updating the activities, the Collaborations will ensure the result oriented activities.

III. ACPR's CYBER INFORMATION CENTRE FOR MAJOR RELIGIONS / FAITHS OF THE WORLD.

To be projected throughout modern Audio-visual/Intel modes and devices and also supported by models, sculpture, architectural representations, textual-ritual other data. It is proposed to be developed as Visuals /Textual 'Model-Centre' of Information about the performing religions / faiths.

IV. ACPR's INTERNATIONAL CENTRE FOR HOLISTIC EDUCATION :

a) Model Holistic School for catching ACPR's Unity theme with the children and tender youth world over, of all faiths and religions.

b) School for refreshing re-orientation to be modelled as a training center for Academicians, Legislators, Administrators, Leaders / Intellectual spokesmen of the Society.

c) Special centre for rural awareness.

V. ACPR's PRINTING AND PUBLICATION CENTRE

VI. BUILDINGS

a. Residential Quarters for the selected seniormost executive / office bearers.

b. Hostels for research students.

c. Guest House.

VII. AUDITORIUM FOR SEMINARS, CONFERENCES AND SYMPOSIUMS

VIII. CO-ORDINATING ADMINISTRATIVE HEADQUARTERS

FOOTPRINTS ON THE SANDS OF TIME

A Profile of

ACPR

Global Mission of a Mystic Visionary

A PRESENTATION BY ACPR, BELGAUM FOUNDED BY GURUDEO Dr. R. D. RANADE

ACPR'S AGENDA

Pursuit of Global awareness for

ONE GOD ★ ONE HUMANITY ★ ONE WORLD

World Unification

ACPR

"ACPR is the Global Call for Awareness of Unity given by the Modern Prophet Gurudeo Dr. R. D. Ranade. Humanity is the New Religion. Rational Mysticism is the new secular language, where faith joins Reason ..... Divine Art of Living and Growing in Peace is the wisdom to be acquired and ever updated ..... ACPR is Humankind's school for continuous learning ..... A new Temple of knowledge ..... with Unity of God ..... Religion may vanish if philosophies dawn to assert; Philosophies may vanish if Mysticism dawns to assert, and Holistic welfare of entire humankind may dawn if God asserts the mission of ACPR.

- Prof. N. R. Deshpande

If you have not received "FOOTPRINTS ON THE SANDS OF TIME" Copy,
Write to us, alongwith your address & Cheque / D.D. for Rs. 100/- payable to the
Academy of Comparative Philosophy & Religion, Belgaum.